1853.

MAIL STEAMERS.
ERPOOL UNITED STATES
ships composing this line are
Captain WEST.
Captain NYE.
Captain LUCE.
Captain COMSTOCK.
Captain GRAYSON.
er contract, expressly for Gov-
been taken in their construc-
strength and speed; and that it
ips unequaled for elegance and

rk to Liverpool, in first cabin,
e state rooms, $300; in second
New York, $30 and $20.
hest to each ship.
paid for.
TS OF SAILING.
From Liverpool.
Wednesday, - - April 21,
Saturday, - - May 7,
Wednesday, - - May 19,
Wednesday, - - June 2,
Wednesday, - - June 16,
Wednesday, - - June 30,
Wednesday, - - July 14,
Wednesday, - - July 28,
Wednesday, - - August 11,
Wednesday, - - August 25,
Saturday, - - September 3,
Wednesday, - - September 22,
Wednesday, - - October 5,
Wednesday, - - October 19,
Wednesday, - - November 2,
Wednesday, - - November 17,
Wednesday, - - December 1,
Wednesday, - - December 15
Wednesday, - - December 29.
to
INS & CO., 56 Wall-st., N. Y
& CO., Liverpool.
CO.,
ng's Arms Yard, London.
Ohio.
rre Dame des Victoires, Paris
ER, Havre.
ill not be accountable for gold
precious stones, or metals, un
therefor, and the value there-
192-52tw

Y BELLS!
AMBOAT, AND LOCOMOTIVE
ed, and Steel or Chimes of Bells
er. Improved cast-iron Yokes
bled to those Bells, so that they
y and properly, and springs also
ess resting on the Bell, thereby
ings complete (including Yoke,
if desired.
ers in the business by their late
ains the best form for Bells, the
egree of heat requisite for securi-
ity, strength, and most melodious
y describe with his very extensive
now held by the subscribers, who
, and who will use every endeavor
ish the establishment has here-
and foreign countries; the Bells
ceived the highest awards of the
ety and American Institute; and
Chime and heavy Alarm Bells for
and Canada.
RUMENTS will still be manufac-
which they will have constantly
Transit Instruments, Levels, Sur
ensions and improved), &c. Als
ings of any size sent to order.
ptly attended to.
ROOK MENEELY'S SONS,
Y., 1852. 188-1y*

CKS' PATENT
operated in quantity and reduced in
required operation of weighing, as
Single Cake, as may be nearly all
the United States and Great Britain.
and portable), *Heavy Portable*
dries, Rolling Mills, Iron Houses,
odifications; *Counter Scales*, &c.;
entirely of *iron and steel*. Them
n and severely tested, and the unl-
it accuracy and perfect adjustment
regarded as the *standard*, from which

BANES & CO., 59 Water-street.

RROR MANTELS.
ll the attention of builders and ot
to their splendid style of MANTELS
and finish, while the price is no mo
rest to purchasers.
e put up to clarendes and other publ
in the most approved manner.
of ventilation, introduced in connec
e at all times a wholesome air.
to the ventilation of water craft, on
ry one of the finest steamers and

WALLER, 69 Leonard-street,
Near Broadway.

CHURCH ORGANS.
ers are sole the following Organs, a
on liberal terms: One eight-stops;
do.; one fourteen do. do. Also, one
gance, very low. Organs constantly
ed so, from four to twelve stops, with
WILLIAM H. DAVIS,
67 Macdougal-street

AND SHOES.
facturers and Wholesale Dealers i
S. 107 PEARL STREET, between
n York, call your attention to their
confident that they can offer you
favorable notice.
extensive, and is adapted to all sec-
consists of all descriptions of Boots
Rubbers.
examination of our unequaled styles
and Misses; and as it is probable
ess of the ladies with regard to the
n the shoe, this branch of our manu-
continue to receive our special care.
ase of our goods, we can offer, as
with great confidence. We incur a
ences, make *large sales at small*
our goods to a merchant once, we
re him as a customer.
mptly filled.
RULE & HALL,
167 Pearl-street.
216-26tf

MANTELS, &c.
American Ingitute have awarded to
a Gold Medal for the best specimens
ted at the late Fair.
Onyx, &c. &c., in imitation of pre-
olest marbles, are now produced at
MANNHEIMER MARBLE COMPANY,
tment of which is superintended by
M. F. and J. P. WILLIAMS.
ensive advantages in being cheaper
arble, and in resisting the action of
es and designs are to be found at the
813 BROADWAY, New York: and
the public generally, are invited to
seen and orders received at the Bala-
, 133, and 139 Water-street, and 23
ons may be addressed to JOHN RUS
206-26tf

ZIMMERMANN, M.D.,
PHYSICIAN & SURGEON,
CKS STREET, N. Y.
nor from Joralemon.)
OOKLYN, N. Y.

K, ALLEN & Co.,
AND IMPORTERS OF SILVER AND
richly decorated Porcelain Dinner and
tery, Japanery, &c., Rich Cut Glass
Chandeliers, Girandoles, and Furnish-
ry, between Broome and Spring streets,
Nos. 191 & 193.

OTS AND SHOES.
E IN NEW YORK WHERE SUCH
ment of GENTS', LADIES', BOYS',
ENS BOOTS, GAITERS and SHOES,

ATHING!
FULTON-STREET,
at this well-known establishment are
e immediate supervision of the proprie-
ble and workmanship, and can be war-
as to buyers.
OLD, on any satisfactory. The qual-
ably retailed, and NO CUSTOMER
CHASING.
ed at the shortest notice. Drawings
ents kept separately for each customer,
ring or sending their measures can have
to any part of the Union.
promptly and to their fullest satisfaction.
rices and no abatement.
JOHN A. WATKINS,
114 Fulton-street,
Between Nassau and William-streets

ET FURNITURE.
AN, (former partner of PHELPS &
that his interest in that firm, has
324 PEARL-STREET, near Madison-
ge a large and extensive assortment of
FURNITURE, Chairs, Feather Beds,
wholesale or retail; and by his long
turing and dealing in Cabinet Furni-
e pledge a greater variety on as reason-
her establishment in New York or else-
e exclusive right to manufacture and
AIR'S PATENT SOFA BEDSTEAD,
which received the highest premium at
erican Institute. He would invite his
ble generally to call and examine his
r attention paid to packing and ship-
222-13tf

& CHEMICAL APPARATUS,
BY C. B. WARRING, A. M.,—
Y.—He will be pleased to correspond
anything in his line. Catalogues sent
224-13tf

ND UNDER-GARMENTS.
O., 104 BOWERY, Manufacturers and
osiery and Under-Garments of every de-
icles will find at the Mammoth Hosiery
Establishment, 104 Bowery, a very large
low prices.
ufactured largely, and having an exp-
ierty vests in the business, A. R. & Co.
purchase of them, that they can sell the
ten paid for inferior articles
o. Cotton Under-Vests and Drawers, of
made to order.
ts of A. R. & Co. are universally recom-
n at once preserving health, and
they are elastic, durable, unshrinkable, and

Store, 104 Bowery, near Grand-street,
Established in 1823.
e and retail departments entirely sep-
224-1y

RICULTURAL WAREHOUSE,
E, 23 FULTON STREET.—The under
s the attention of all purchasers of Imple
r Plantation to their assortment, which
most recent improvements in the leading
all of which they will sell at prices to in-
the buyer, *especially* Railway Endless
e or two horses, of the Wheeler Patent,
first premium at the State and County
ve been exhibited. Railway Powers, wa-
ed Triangle Iron Sweep Powers, Taplin's
ws, Harrows, Fan Mills, Straw Cutters,
Mills, Wagon Carts, &c. &c. Field and
liable quality, Fertilizers, Fruit and Orna-
descriptive catalogue, illustrated with
is, when two to four post-office stamps are
o distance.
RALPH & CO.

ON COLLEGIATE INSTITUTE,
(MASS.)
SION will commence on WEDNESDAY,
culars may be lenrned of
LEWIS J. DUDLEY.

ARD'S GEORAMA.
CS RUINS OF BAALBEC, the City of
of Sidon, with other new and interesting
the PANORAMIC VIEW OF THE HOLY
dition of 12,000 square feet of canvas,
Wednesday and Saturday afternoons at 3
at 296 BROADWAY. Admission 50 cts.
228-tf

LD PATENT STARCH.
as now been need for some years by many
undries and thousands of families in the
United States, who give ample testimony
ver all others ever used. It requires no
adhere to the iron. Sold by all Grocers.
s.
GEORGE WALKER,
shington-street, one door above Murray.

THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, MAY 12, 1853. NUMBER 232.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (S.), and Mrs. HARRIET B. BEECHER STOWE (H. E. B. S.), are stated contributors.

Office 24 Beekman-street, between William and Nassau.

TERMS—IN ADVANCE.

$2 PER ANNUM BY MAIL—$2 50 BY CARRIER.

IN ALL CASES, FIFTY CENTS PER ANNUM WILL BE ADDED, IF PAYMENT BE DELAYED THREE MONTHS.

Ministers or others who procure four new subscribers shall have their own paper *gratis* for one year. Clergymen and Postmasters are authorized Agents, and will be allowed 50 cents on each new subscriber.

NO PAPER can be discontinued without the payment of all arrearages, except at the discretion of the Publisher.

Subscribers who wish their papers discontinued, must pay all arrears, and notify the Publisher at or before the expiration of their year, because, if they enter upon a new year, they will be considered as having become subscribers for the year, and will be charged accordingly.

All letters and communications, to insure attention, must be post-paid, and addressed (if for the Editors) to "*Editors of The Independent, 24 Beekman-street, New York.*" If on business, to "*Publisher of The Independent, 24 Beekman-street, New York.*"

☞ ADVERTISEMENTS one dollar per square for the first insertion, and seventy-five cents for each subsequent insertion. A square occupies a space equal to sixteen lines of Nonpareil. Transient advertisements to be paid for invariably in advance. A liberal discount made to those who advertise largely.

Advertisements from the country must always be accompanied with the cash, as we cannot be put to the trouble of opening accounts for single advertisements.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, and gives notice to the Publisher that they are lying dead in the office.

Postmasters and others wishing to stop a paper or change its direction, should be very particular to give the name of the post-office to which it had previously been sent; otherwise it cannot be attended to.

NOTES ON THE HON. HORACE MANN'S LECTURE ON ENGLAND AND THE ENGLISH.—No. III.

BY OUR ENGLISH CORRESPONDENT.

The rural life of England has been surrounded by an atmosphere of poetry. From Chaucer amidst the oaks of Woodstock Chase and by its tiny brooklet, the Glyme, through the poetical succession, down to Wordsworth amidst the mountains and the lakes and the shepherds of Westmoreland, the effusion has gone forth. Country life may be said to be the passion, the ideal of Englishmen. The Frenchman, we are told, lives and labors that he may, in the end, live in Paris. To live in the country is the end and aim of the Englishman. A walk to a village and a day spent in it, is the choice holiday of the citizen; he lingers before the laborer's cottage, glances admiringly at its neat interior and at the little well-kept garden, and plucks a sprig of sweet brier from its hedge; he looks, perhaps, with a sigh at the sturdy little ones, clustering round the door, while he remembers the pale and delicate inmates of the nursery at his own home in the populous city; that low-roofed, thatched cottage,—were it but a little larger,—with the free air around it, with its approach of green lane and sheltering elms, with its surroundings of glowing corn-fields and bird-haunted copses, he would gladly have in exchange for his smoke-canopied home and the thronged streets of the populous city.

But things are more equal than they seem.

"Lastly," said the Hon. Horace Mann, in his lecture, "Lastly there are the laborers, who are set down in the census at 3,500,000, not one of whom owned a single foot of land, or had the slightest prospect of owning one, for he commenced life as a weekly laborer, and he usually ended his days in the same position."

There is much of truth in this representation; but with reference to the impression the statement is calculated to make on the uninformed, it may be justly characterized as untrue; not merely because erroneously asserting that "not one" English laborer owns a single foot of land, but because the statement, as it stands, would seem to present the whole class as in a hopeless and helpless state of degradation and misery. True, it is hard for a laborer, and for men in a better condition, to get a foot of land in England; and, for similar reasons, it is presumed that it is hard for the unskilled laborer on the wharves of New York to become the proprietor of a block of houses in Broadway. In putting this case of owning land, the honorable lecturer had practically forgotten his own statement, that Great Britain was an island "not half so large as some of our states." Contract the area of the United States to the dimensions of the half of one of them, and crowd the entire population of the Union into it, and then a foot of land would be as difficult to obtain in America as in England. Under similar conditions the English laborer can as easily obtain land as the American laborer. Ten weeks' wages of the English laborer will buy him twenty acres of land, though not on the little island of Great Britain. He must go to the land; and he has gone, and is going to it.

There has been a great change for the worse in the condition of the English laborer in the present century. The lowest point was reached in about 1830. The Sunday coat was worn out, and not always replaced. The oven was disused; the browing utensils were rotted; in too many cases the pig-sty had disappeared; and the young laborer almost began life as a pauper. These were the fruits of the accursed war system and its paper money. Prices rose; the character of the farmer altered; farms became much fewer in number, from consolidation. The "gentleman farmer," and the young ladies his daughters, could no longer have the unmarried laborers live at the farm; the social links were broken; the sanctity of the cottage home of the married laborer was endangered. Wheat fetching enormous prices in the market town, did not flow at easy rates from farm-house to cottage, as heretofore. The malt tax broke up the village malt house, and created a huge monopoly; cottage brewing and cottage baking alike disappeared. For these the baker's shop and the beer-house, or a weak infusion of tea, became miserable substitutes. It is really wonderful that so many good and noble qualities remained among the laboring population, and that those who love the class and heartily sympathize with it have now to rejoice in the improved condition and still brighter prospects of the laborer.

One of the earliest copies of *Uncle Tom's Cabin* was sent by an American friend to a distinguished English author, who after perusal was "haunted and horrified by the book," and could not help writing to his American friend somewhat largely upon it. The *letter* was full of admirable reflections and suggestions, and incidentally sketched the character of the English laborer in these terms:

"There is even in our poorest districts and in the worst of times, all the difference between the English laborer and the American slave that exists between humanity and barbarism; between the dignified suffering of a man oppressed by untoward circumstances and the abject wretchedness of another driven about like a beast—in short, between manhood and brutehood.

"I wish Mrs. Stowe could live a little time in the country in England, and really see for herself what these rustic laborers are like. She would find that, under their occasionally stolid appearance, and with their clumsy gait, there is an intelligence, a patience, an aptitude to learn, a capacity for reasonable obedience, and a general gentleness of blood and nature, which would mightily astonish her. She would even find, especially among the women, a grace and sweetness of demeanor which would remind her of the highest breeding. She is evidently perplexed to account to herself for the permission of the existence of slaves, so little do their lives appear to give room for the purposes of humanity; she would have no such doubt whatever in contemplating the life of the British peasant, or the British workman. She would see that his life fulfilled sufficiently the conditions of humanity to render it the means of attaining to considerable self-culture, of exercising the deepest self-restraint, of appreciating and working out what is most beautiful in the affections and the duties of a free citizen."

Particular cases arise and present themselves to the mind of the present writer, as strikingly illustrative of this description; but reference is forborne, in order to present a picture of the English laborer drawn by himself unwittingly. "A touch of nature makes the whole world kin"; and it is believed editors and readers of *The Independent* will alike be glad to make the acquaintance of JACOB BAKER. Jacob was a Wiltshire laborer. Now the condition of agricultural laborers in husbandry is by no means uniform in England. In Norfolk and the eastern counties, high and skillful farming, the reclamation of fenny land, and the extensive application of capital to the soil, has greatly aided the laborer in those parts; his wages have been at least twenty per cent. higher than those of his southern brother. In the north the demand for labor in the towns has had a similar effect; but in merely agricultural Dorsetshire and Oxfordshire, in stagnant Wiltshire, with its clothing trade emigrated to the country of coal, the case of the laborer has been at the worst. Our friend Jacob, then, was under most unfavorable circumstances. Jacob was 42 years of age with a wife and nine children, youngest six weeks, eldest twenty-one years. For ten years he was in the employ of one master, Mr. Dyke of Hodson Cottage, near Swindon, and was much respected (as the good agricultural laborer is). Jacob, like a sensible man, was for emigrating, but for years could not persuade his wife. He prevailed with her at last. Mr. Dyke and some gentlemen in the parish made a purse; "the Wiltshire Emigration Society" also assisted, and so Jacob departed. In a few months Jacob reported progress to "dear friends and neighbors" at home in style and manner as follows:

LYNDOCK VALLEY, Feb. 15, 1852.

DEAR FRIENDS AND NAIBERS:—This comes with all our kind love to you, hoping to find you all in good health, as it leaves us at present, thank God for it. We had a very good passge, and all of us got over unit safe in 13 weeks. We had a very good and one birth in the ship. We landed at port Adelhed, 8 miles from the town, and we stoped there one week. We went to work in a gentleman's garden, Timothy and Fred and me, for 10 shillins per day. Mary entered into a werey good serves in a gentleman's hous, on the foorst day we got there, at 15 pounds per year, and thon a farmer came down out of the bush and hired us—Jacob 10, Timothy 9, Fred 7, and James 5 shillins per week, with raishens, which is 40 pounds of flour, 40 ditto of meet, beef or mutton, and 1 pound of tea and 4 pounds of sugger, with hous rent and frein free, so we have no miter or bincher to pay. Any one can get 1 shilen a day and her grob with her nidel: we have hired ourselves for a grat deel to litel monney. But we placed master very much in doing the moing, so he give Tim and me a werey nice cow and calf over our wages; he had not got a coating large enofe for us, so he erected me the timber and sent two men for to deg some stones, and paid me for bilding the house. Day men get 12 shillins per week and rashens. I could not think how it was for labren men to get a farm, but now I can see how it is. I can save monney anofe in one week for to buy one aker of land; at this page God we have got our health, for this time this year is out I think of getting a littel land; if I do not buy some, I can reant some at 5s. per acker, and by it for one pound doto. I am about taking 20 arkers of land. I have for to thank God for the means wich brought us out hear. Plase for to tell Mr. Croyds, Mr. and Mrs. Brown, Mr. Meyrick, Mr. Dyke, that I will rite to them after a wile. Master is verey well plased with the boys, and have promised for to give Tim and Fred a young ox a pice after hornvest. If George Robson or aney one else ould like for to com they can do well, and the lorger the famley the better they can do. All my children can make thiear own forting if I should di to-morro. Mary and Ann have got the refues of 2 young farmers now, and there is another farmer and his wif who have got a farm of thier own and ondley one daughter, and this daughter and her mother is verey much strock over our Fred, and all they have got is for the daughter. This is the contrey, my boys. *I have boele a dog for shuting.* Tim and me can take our gunes and dog, and go out and shut all we can without licences; we have plenty of buteful parets and wild turcken, and ducks and other burds. Our master is a man of a grat deal of biseness, and is out three or four days at a time; and I have for to look after all the men, and the cear of all the cattel when he is out from home. I sent out a letter and found my brother Tim about 500 miles from us, and thay do a great deal of gold digin going on there, and master and Tim is going for to make a trial. Some have been and have got 100 pounds a week for six or seven weeks together, and praps we shall get a prise. I have seen Elen and Luzea and John Tucker, and they are all well. Timothy could like for to see Bizely and Richard Osmon, and John, or aney one else to com; they can get 12 shillins per week in to house. Poor pipel in Hodson do not know what good living is. We have got a goint of fresh meat on our table every day, and littel Bill sayes I want to give Tom Weston some. Thomas is verey apt to do well if he likes to come. Crismas Day is about the midel of harvest with us. We do not take out a beet of bread and chees into the feeld with us, but all come home to a good hot dinor every day. Barley mouing is 4s. per arker and raishen, and hay mouing 6s. per arker, and weat ripenge 12 per arker and raishens. Best weat, 4 shillins per bushel; barley, 2s. per bushel. Butter, 9 pence per pound; best beef and mutton, 2½d. per pound; a good fat sheep for 6s. Suger, 2 pence per pound; tea, 2s. a pound; we do not put in tea in the pot with a tea spoun, but with the hand. Job is into house, 3s. per week.

Spiritul afaiers. When I forst com hear, the pipel did not go to church or chapel, and I asked them the reson why they did not go. It is eight miles there and eight back; so I could them we could have a chapel under that lorg tree next Sunday. So I went and preached Christ to them the next Lord's day, from this text: "Awake to righteousness and sin not, for some have not the knowledge of God." And I sun got a house for to preach in; so the pipel com and hear the word with gladness, and this very day, com over and help me, and it is no smal task for me to meet the seam congregation every Sunday. So I say, brethren, pray for me, that the word may still run and be glorified. Bless God, oumeetings have not been in vain.

So no more at present from your old friend,

JACOB BAKER.

Plase for to tel our gentelmen I will send them som nusepapers.

Direct to me, Jacob Baker, Lyndock Valey, near Goaler tound, Fort Adelhed, South Austrilea.

True king, and true priest is Jacob Baker; strong of hand, large of heart! Will the honorable lecturer misunderstand Jacob and account him "servile and abject," because he speaks of "our master," and "our gentlemen"? Let it be noted, it is *our* master, and *our* gentlemen. Jacob already has a property in his new Australian master, as well as in the gentlemen of his native parish who are his gentlemen. The writer knew one of this class well, who lived half a century in a family, the young ladies and gentlemen of which were "*our* children"—another old servant, a laborer in the same family, lived with two generations, and saw the young masters growing old, he being their bailiff. The son of this laborer is now worth £30,000. This class of all others would seem to be shut out from advancement by "inviolable caste," but there are now innumerable openings. The extremes of society here meet. "Our gentlemen," "our rector,"—the lord and the steward, know the Jacob Bakers. Domestic service, the small village trades, the gardens of the gentry, the warehouses of the trader, the stations of the railway, with their hosts of porters and policemen, are among the many openings through which the young agricultural laborer emerges, mixes with, and forms a great portion of the middle class. The army is the resort of many. Probably half or two-thirds of the non-commissioned officers, the bone and sinew of the army, were young agricultural laborers. One of these has filled a large place in the living and active history of the century. This is the man who sat down and wept over the lost half-penny which had been saved from soldier's pay to buy a candle by which to study the English grammar.—the man who not long after threw himself eager and full armed, as a political writer, into the conflict between the Federalists and Democrats, and acquitted himself like a giant, as he was, when the great American question was—Whether Citizen Genet, the French emissary, should, or should not, transfer the frenzy and philosophy of France to the United States, and force the federal government to take part in the war. It was this same English laborer, the "Peter Porcupine" of Philadelphia, and powerful ally of the Federalists, who became undoubted monarch of the British press, and who urged incessant war with the borough-mongers, and the sons and daughters of corruption, by whom he was hated and feared, but over whom, for himself and for the people, he triumphed. WILLIAM COBBETT, the Hampshire laborer, the most powerful writer of downright English which has ever arisen, died member of a reformed Parliament, and saw the explosion of the paper money system, to which he referred most of the evils and corruptions which plagued his country.

RICHARD ANDREWS, rough, kindly, liberal and generous, always ruggedly independent,—Richard Andrews, thrice Mayor of Southampton, and the man who first in England broke through iron conventionalities, and gave a public reception to the Hungarian patriots, was a Hampshire laborer, who passed from the plow tail to the blacksmith's shop of the village, and thence out into the wide world, in which he has conquered. These cases for examples, merely.

Never was the condition of the English agricultural laborer more hopeful than at present. There is a real, practical concern for his welfare pervading the influential classes. There have been, and there are, moral agencies the most helpful in operation on his behalf. Thousands of men, of young men, Wesleyans and Nonconformists, go forth to the villages on the Lord's day, teach in schools, exhort in cottages, or preach in the humble meeting house, such as that in which Jacob Baker heard the Word. Being helped, the laborer is also in the way to help himself. He cannot, indeed, buy land at £80 per acre, but he rejoices in his "allotment." His food is cheaper, his wages are higher, and are rising; bricks, glass, and timber are now untaxed, and new cottages are being built. The movement is upward, and, God be thanked, there is no one to arrest it, or to affirm that an ill paid, uninstructed, and degraded class of three millions is necessary as an *Institution*;—a basis of miry clay,—a dark and rotting substructure upon which a chivalrous Aristocracy would build and maintain the social fabric, raise their lofty columns and Corinthian capitals, set up their idols, and declare that sovereign states and sovereign peoples must bow down and worship! Let a public opinion be created, and the full influence of government used to procure a conviction, there had not yet been an American jury who found a man guilty for violating that law. After all, there is soundness in the American mind, and in due time, with the blessing of God and the help of Christian men, the soundness of heart would be found on the surface as well as inside.

THE ANNIVERSARIES.

SERMONS ON SUNDAY EVENING.

AMERICAN HOME MISSIONARY SOCIETY.

The annual sermon before this Society was preached in the Church of the Puritans on Sunday evening. Rev. Dr. Cheever conducted the devotional exercises; after which Rev. Dr. Hickok, Vice President of Union College, Schenectady, announced his text in the tenth chapter of Mark, from the twenty-third to the twenty-seventh verse.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible."

The truth here contained, remarked the preacher, is as true of nations as of individuals. With either, the tendency of great wealth is to the ruin of its possessor. Men cannot save themselves, and wise rulers cannot save nations. God alone can save rich men and rich communities from the destructive tendency of their wealth. We accordingly derive from our text the following proposition—*It is impossible to save nations from the destructive consequences of their own prosperity except by means of the gospel.*

This truth is ascertained by an examination of the question, What is a nation? It is not a mere aggregation of individuals, each of whom is to exercise his own free choice, where particular freedom is uncontrolled by a reference to the good of the whole and the freedom of the public; but it is an organized community, containing nothing vital in it except as derived from the people themselves. Such an organization and such elements cannot bear continued prosperity, for wealth will tend to avarice, power to ambition, and the means of pleasure to voluptuous indulgence.

The same truth is manifest again from the history of nations. Egypt, Nineveh, Babylon, Greece and Rome all bear testimony to the injurious and destructive tendency of prosperity. The modern European nations have at most held their power for a few centuries only. Violence from without may indeed destroy a nation, but let it have fair play, and it will be its own ruin. The fact that Pagan nations have endured unchanged for ages does not counteract our argument, for they can never be said to have enjoyed prosperity.

The truth we have considered is especially important in its application to our nation, because no other nation has made such rapid progress as we, because we have not external injury to fear, our only prospect of decay arising from the plethory of our prosperity, and because the dangers to which we are exposed concern each individual citizen.

We therefore propose to consider the *dangers to which this nation is exposed from its prosperity.* We shall pass by those dangers which are common to all rich and prospered countries to consider those peculiarly our own.

1. The first which we name is the *increase of crime.* Already to an alarming extent is this manifested. Hosts of foreigners, tempted by our wealth, are coming to our shores, many of them ignorant of our laws and institutions, many of them tempted by their peculiar circumstances, and many of them expert in crime before they left their native lands. Not only among them but among our own citizens is there a tendency to vice. Even our government is tempted to wink at crime, especially in matters pertaining to intemperance. There is danger of corrupting judges, of bribery at elections, and of unjust influences in legislation. The gospel only, everywhere spread, can alone prevent these evils.

2. *The influx of foreigners* is another danger to which our prosperity exposes us, and that, too, in addition to the increase of crime we have noticed arising from this cause. All who come to this land from abroad bring with them national prejudices and peculiarities, which will not assimilate with ours, and which are hard to remove, especially if foreign creeds and rituals be connected therewith. Romanism cannot become republicanism, and as Protestantism is influencing its character, so its influence affects our Protestantism. One reacts upon the other. Candor and love alone will conquer the Romanist power.

3. A third evil is the *growth of slavery.* If the slave himself is property then the growth of slavery is the growth of property. Increase in the value of slave property and labor is increase in the value of slaves. The greatness of the dangers to which we are exposed from this source may be estimated from the recent convulsions which have been felt in our land. We are not called to discuss here the immorality or imprudence of these discussions. The public sentiment of those not engaged in slavery is yearly increasing against it; but, on the other hand, our growing national prosperity, and the augmenting profits of slave labor, are calling out more defenses than ever. As on the one side abhorrence grows and remonstrances increase, so on the other defiance and determination are likewise augmented. God alone can help us out of the difficulties into which our prosperity has brought us. The gospel must be applied to both sides. It will tell the slave to obey his master, not only the good master but even the froward, who buffets the hand which does him service; not that the froward master has a right to be unjust, but because it is expedient for the slave to show an example of humility and patience, and to imitate Him who when he was reviled reviled not again. The same gospel, on the other hand, will enjoin upon masters to provoke not their servants to shame.

4. Once more, the *practice of annexation* is a source of great peril. When Louisiana and the Floridas were acquired, they were voluntarily ceded by France and Spain, and our national integrity may have nowise been sacrificed. But Texas brought war and bloodshed. New Mexico and California have increased very greatly sectional animosity and jealousy. The national honor and influence has lost much already. Moreover no question of annexation is now discussed without a reference to its effect upon Slavery. Cuba, Hayti, and the Sandwich Islands are all viewed only through this medium. Our only hope for uprightness in the actions of our rulers and our people is that the gospel shall everywhere prevail.

5. *The selfishness of party* is another danger. Parties may indeed do good. Properly balanced, they may serve like the composition of forces in mechanics, to preserve a just equilibrium. But at the present day they are not so much for the expression as for the coercion of opinions—organizations for the mere advancement of their own members. Platforms and principles are manufactured for the exigencies which arise, and the motto is constantly avowed that to the victor belong the spoils. As power increases, the spoils increase, and the farmer from his plow and the mechanic from his shop are getting to claim their share in the spoils because they left their work to deposit their votes.

6. Lastly I name *Home Missionary Sectarianism*, the dangers from which seem to be at the present moment upon the increase:—a desire for denominational advancement instead of a desire for the utmost spread of the Gospel. If such feelings prevail extensively, a course of policy may perhaps be adopted by this or that denomination, which will serve for its own temporary advancement, but which will surely be unwise for the whole church. Particularly will it be a sad thing for the Presbyterians and Congregationalists, who have so long sympathized in their efforts, to separate from one another. Happily there is now no general disposition to do so, but discussions are springing up, which may bring about most disastrous results.

In conclusion, the speaker urged a preached gospel as the only remedy or preventive for the evils to which our country is exposed. Thus only can we save the churches and the nation. Therefore let us prosecute with vigor the united work in which this society is engaged. Let us give and pray for its continual advancement.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

The annual sermon before this society, which was announced for Sabbath evening, by Rev. Nathaniel West of Pittsburgh, was postponed on account of the smallness of the audience and severity of the storm. The following abstract of the annual report was read by the Secretary:—

The utmost harmony has characterized all the proceedings of the Board. God has blessed every department of their work with prosperity. The past has been a year of tokens for good. Afflictions have been mingled with blessings. Two members of the Board have departed to the immortal scene during the past year, Mr. Marcus Wilbin and Rev. Philip Milledoler, D.D. The former was an esteemed and active member of the Board of Directors and Committee, up to the time of his decease. The latter was for many years President of the Society, and during its darkest days sustained his position with firmness, wisdom and dignity, and was an active promoter of its present policy. In their decease the Society sustained irreparable loss.

The external prosperity of the Society has been greater the past than during any former year. The whole amount of receipts into the Treasury have been about $13,269 03. The following statistics will show the external progress of the Society during a few years past.

The whole amount of receipts for 1849 were $3,221; in 1850, $5,600; in 1851, $10,968; in 1852, $12,634; and in 1853, $13,269 03. In their plans for raising funds the Board have aimed to employ those men for this purpose who were also qualified for the missionary work, as far as expedient. By this plan about the same amount of missionary labor is performed as would be otherwise, and expensive agencies are avoided to a great extent. It is gratifying to know that although the donations to this cause are small, yet the number of donors is very large.

The Gospel has been preached to the Jewish people throughout the United States during the year, more extensively than ever before.

The missionaries have preached to them in the highways, in their dwellings, in their synagogues, and in Christian churches, in fifteen cities, besides in large towns and villages.

There have been employed nine regular missionaries, besides from five to seven colporteurs, all converted Jews.

They have met with a cordial reception by the Jewish people, and their messages of consolation and salvation have commanded respectful attention.

There is evidently a prevailing feeling among the Jewish people in this country that modern Judaism cannot supply their spiritual wants. They are looking for something more rational and substantial.

The fruits of missionary labor are on the increase. They have been the past double in number over the preceding year. Fourteen Israelites, through the instrumentality of the Society, have publicly professed faith in Christ, and the prospect is that twice this number will follow their example during the next year; for there is now a large number of persons under instruction, many of whom are hopefully converted.

The seventy-nine Israelites who have publicly embraced the Christian religion under our auspices during the three years past, are sustaining a creditable profession in connection with the respective churches to which they belong.

The encouragement to labor in this field, if the converts seem to be few, are great, arising from the fact that a large number of the converts themselves are qualified for useful spheres of missionary labor. Of the converts of the past year, one is now employed as a missionary teacher to the colored population, in the West India Islands. Another is a colporteur, and a third, formerly a Jewish Rabbi, is a missionary to the Jews.

Of the 29 converts mentioned, one is a missionary, two are colporteurs, two are students preparing for the missionary work, and one a missionary teacher. Of the 15,000 or more Jewish converts in the world, about every one in 60 is a preacher of the gospel.

The Board have had no fund appropriated for temporal relief; but by other means, eighteen proselytes have been placed in circumstances where they are obtaining a comfortable livelihood.

Other missionary efforts abroad in Europe, have met during the year with their usual success.

There are very few obstacles in the way to preaching the Gospel, distributing Bibles, books and tracts among the Jews in any part of the world.

The new Board of Directors will enter upon their duties with nine regular missionaries, located in New York, Albany, Syracuse, Rochester and Buffalo, Cleveland, Baltimore, Nashville, New Orleans, Charleston, Savannah and Columbia, Hartford and New Haven. Also, with two regular colporteurs, three students who act as colporteurs, and a general missionary agent.

A good prospect of success, in bringing Israelites to embrace the Christian religion, is before them.

In closing this abstract of their report, the Board would express heartfelt gratitude to God for the many warm friends he has raised up for the cause—for the care with which he has guarded it from violent men—and for the success with which he has crowned their labors.

NEW YORK BIBLE SOCIETY.

The annual sermon before this effective auxiliary of the A. B. S. was delivered on invitation by Rev. W. S. Plummer, D. D., of Baltimore, on Sabbath evening, in the R. D. Church on Washington Square (Dr. Hutton's). The audience was unusually small, especially compared with the numbers that used heretofore to assemble on the occasion at the Broadway Tabernacle.

The Doctor took for his text the words of our Savior to the Scribes and Pharisees, of old, "Woe unto you, lawyers! for ye have taken away the key of knowledge." Luke 11: 52. The burden of the discourse was a comparison of the ancient Pharisees with the Pope and his adherents, with reference to the charge of having taken away from the people "the key of knowledge," the pure Word of God, by forbidding the reading of the Scriptures. There is no dispute between us and the modern Pharisees touching the lawfulness of translating the Scriptures into vernacular tongues. They have their Douay Bible in English and their Martini in Italian, &c., as we have our Luther's version in German and King James's in English. But they have never translated the Bible into the language of one of the sixty tribes and nations of heathen among whom they have missions, they have no Bible Societies at Rome or Vienna, or at any other of their centers; they oppose the reading of the Bible in schools; even the writings of Peter, whom they call the first Pope, may not be read, although the writings of other Popes, his alleged successors, are allowed free circulation, &c.

The following is a summary of the doings of the Society during the year.

ABSTRACT OF THE REPORT.

The New York Bible Society is an auxillary of the American Bible Society. Its operations are local, and embrace our own city and the immediate suburbs. The business year of the Society terminates in November, up to which month in 1852, the annual report furnishes the details of what has been done during the preceding twelve months. The total receipts from all sources during the last year amounting to $39,321 35. Of this large sum, about three-fourths were the proceeds of sales of Bibles, and donations. $6,055 were collected in Presbyterian churches, $671 in Episcopal churches, $576 in Congregational churches, $1,696 in Reformed Dutch churches, and $1,133 in Methodist Episcopal churches.

During the twenty-nine years in which the Society has been in existence, no less than 813,861 Bibles or Testaments have been issued, an average of about 28,000; but such have been its increasing labors and usefulness of late, that the total distribution last year was 37,529 Bibles, and 94,809 Testaments. Of these, 11,608 Bibles and 39,279 Testaments were issued gratuitously. To show the various classes of the community in which this gratuitous work of furnishing 50,887 copies of the Scriptures is done, we enumerate—To Marine Committees, 20,495; to Emigrant Committees, 15,251; to Sunday-schools 2,641; to Hotels, 1,309; to destitute resident population, 7,845; to Committees on Naval and Military Stations, 81,912;—to Humane and Criminal Institutions, 981; to Railroad Depots, Ferry-houses, Fire Engine Companies, &c., 217. There were actual s

abolishing the practice of giving spirit rations. He referred to the success which had attended the disuse of grog on board vessels under his command. If the navy is necessary for our protection, it is necessary that good principles should be maintained in it, and the Bible is necessary for man in every situation and in all circumstances. When he went to Washington, he was told by many prominent members of the Senate and the House that the subject had been sufficiently discussed there, and that Jack needed his grog to cheer him in his duty. He replied that his own practice in two ships under his command, in which grog had not been used, was a sufficient proof that it was not only unnecessary, but injurious, and he was encouraged to hope that there would be something done. The discipline of the navy could be kept up with the present system of regulations if the grog rations are stopped. That is the place to begin the reform in the navy.

The resolution was adopted.

Rev. Dr. Smith then offered the following resolution, which he said had been put into his hands by another, and which was adopted.

Resolved, That the thanks of this Society and of all the friends of seamen are due to the many commanders and officers of the navy, and of the merchant marine, who have, by their influence and example, co-operated so efficiently in advancing the moral and religious improvement of seamen.

The exercises were closed by singing the doxology and by the benediction by Rev. Dr. Field.

TUESDAY.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society held its fourth anniversary at Metropolitan Hall, on Tuesday May 10, at ten o'clock, A.M.

The exercises were commenced by singing the hymn,—

"O thou that hearest prayer,
Attend our humble cry," &c.,

in the tune Lenox, in which the whole vast assembly joined, after which Rev. Dr. Palmer of Albany read a portion of the seventh chapter of the prophecy of Daniel, commencing at the fifteenth verse, and then led the congregation in an exceedingly impressive and appropriate address to the Throne of Grace.

Mr. Vernon, general agent of the Society, then read the report of the Treasurer.

Rev. Dr. Fairchild, one of the Secretaries, then read an abstract of the report of the Board.

The receipts of the society during the year ending April 1, were $67,507, being an advance on the preceding year of more than $11,000. The expenditures were $65,742, being $10,000 more than they were in the year ending April 1, 1852.

The number of missionaries, missionary agents, and other laborers in the service of the society, at home and abroad, was 118 last year, being eight more than were employed in the year preceding.

The society has been called to mourn over the loss of one valued agent, Rev. Edward Fairchild, and three vice presidents, Rev. Drs. Milledoler and Wyle, and the Hon. Amos Lawrence.

The report then proceeds to indicate some "signs of the times," which should create deep apprehension, and call for increased effort on the part of the friends of the pure Gospel.

1. In the Protestant world there is the development, in some churches, of a spirit of formalism—of a disposition to seek for Christian doctrine and modes of worship not simply and exclusively in the written Word of God, but in the reported dogmas and practices of the church in the early and even middle ages. The aid of the "Historic Church," as it is termed, is called in to supply the teachings of the "Apostolic Church." By this door, errors of the most dangerous and subversive nature are creeping in. This is seen in some churches in Great Britain and Germany, as well as in our own country.

2. In the papal world there has been an extraordinary increase of *Mariolatry*, or worship of the Virgin Mary, and the dogma of her immaculate conception bids fair to be established authoritatively before long. Also, a wonderful recurrence to false and base miracles, and an extensive revival of the spirit of intolerance and persecution. The *Univers*, and other leading Romish journals, openly defend, and even advocate persecution, and the employment of coercion on the part of the civil power to repress heresy.

3. Rome seeks to gain possession of as large a portion as possible of the education of the youth of this country. There is a widely ramifying scheme for the accomplishment of this, as her movements in Boston, New York, Jersey City, Detroit, Chicago, Cincinnati, Pittsburg and Baltimore fully prove.

4. But there are signs that are unfavorable to Rome, and announce her coming downfall:—She is alienating the masses, especially of the middle and industrial classes, even of her own children, in many countries, by her unequivocal profession of despotism in all true liberty, civil or religious, wherever she dares to act according to her natural instincts.

5. Her oppressive and intolerant course is giving depth and solidity to the good work going on in France, Belgium, Sardinia, Ireland and Canada.

6. Never for two centuries has there been so much success in spreading the truth in papal lands, as during the last ten years, in France, Belgium, Italy, Ireland and Canada.

7. The spirit which her efforts to overthrow our public schools have called forth in Detroit, Cincinnati, and elsewhere, has been such as ought to convince her that her attempt is hopeless, and to encourage our confidence in the cause in which we are engaged.

8. There are many influences at work in this country which reader it very difficult for Rome to keep her people in chains of darkness, hence that "awful falling away" of which Father Mullen spoke in his letters to his friends in Ireland last year.

THE HOME FIELD.

The Board have given increased attention to the publication department of its labors. Several new books have been added to its list. The *American and Foreign Christian Union*, a monthly of 48 pages, the chief organ of the society, has reached a circulation of 13,000 each month, or 156,000 in the year. The monthly sheet in English (*The Missionary Intelligencer*), and the one in German, are continued, and are doing good.

The Board have systematized the agency department more thoroughly, and rendered it more effective. An increased amount has been gratuitously given to missionaries and missionary agents in this field have been 85, employed, some in preaching to congregations, others in holding meetings in school-rooms and private houses, and many more in visiting from house to house, reading the Word of God to those who were willing to hear, and praying with such as would permit them. The language in which they have made known the Gospel have been English, Irish, French, German, Spanish and Italian. They have labored principally in the cities and manufacturing districts in the Eastern and Middle States, with a few in the Southern and in the West. In the great commercial and manufacturing districts is the main body of Romanists. The number of new fields which have been entered is fourteen. Five churches last year ceased to receive aid from the society.

As to the results, thousands of Romanists and others have heard the Gospel kindly imparted to them; many have given evidence of having embraced the truth with the whole heart; many are inquiring after it; many prejudices have been removed; many copies of the Scriptures and religious tracts have been distributed.

FOREIGN FIELD.

Besides extending aid to Societies in foreign lands with which the American and Foreign Christian Union co-operate, the Board have employed 33 missionaries. Never has the work been so interesting and encouraging as at the present time.

In Canada the Board supports five missionaries, laboring in connection with the French Canadian Missionary Society, among the papal population, chiefly of French origin. There has been much success in the work.

The society has two missionaries in Hayti, who have found an open door there, and are encouraged in their work.

Rev. J. C. Fletcher, at Rio Janeiro, is much encouraged in his work, and desires the aid of suitable Bible-distributors. So does Rev. Mr. Trumbull, at Valparaiso. An additional missionary has been sent to the Western Coast of South America, an American, who will give himself chiefly to teaching young men. A Spanish missionary has been appointed for Panama, and is probably arrived there by this time. Of all portions of South America New Granada is the most open to judicious efforts to spread the truth. Venezuela is also being opened to such efforts, as is Uruguay. Our churches have done almost nothing for South America, Central America, and Mexico; and yet the moral and religious state of these countries ought not to be a matter of indifference to us. Our relations, as a nation, must be very intimate there before long.

The Board continues to employ the Rev. Alexander King in Ireland, and would, if they could, greatly increase his means of usefulness in various ways.

The Board support fourteen missionaries in France, in connection with the Evangelical Society of France, who are all laboring with much encouragement. Though much embarrassed in places by the government, that society relaxes not its efforts to spread the true Gospel in that important country. Certainly the "Word of God is not bound" as yet in France. We know not what is to happen in France, but we must work whilst the day of opportunity lasts. A great work is going on in that land—the right arm of the papacy—which will one day be felt. The Board have sent to the Evangelical Society of Geneva the sum of $1000 within a few weeks.

The society supports two excellent missionaries in Belgium, one at Brussels, the other at Charleroi; both are effective laborers in the Lord's vineyard.

In Sweden the Society has two useful and devoted laborers, of whom we receive very interesting accounts from time to time. In Italy the society has two missionaries, one in Sardinia and the other is the American chaplain at Rome. Both are useful.

On motion by Rev. J. W. Corson, seconded by Rev. Dr. McLeod, it was

Resolved, That the report now read be accepted, adopted, and re-committed to the Board for publication.

Rev. Prof. Anderson of New York presented the following resolution.

Resolved, That the claims of the Roman hierarchy, as embodied in the canon law, are inconsistent with the independence of civil government.

He said that the principles which lie at the foundation of the Roman hierarchy at the present time, are the very same principles which were established by the early popes and councils for the government of the Romish church in all times, that the claims of the early popes are still urged in a variety of forms, that the holy wars, such as that which gave Ireland to Henry the Second for the consideration of the payment of Peter pence, and that which gave to William the Bastard the throne of England for the consideration that the Roman hierarchy should there be established, are still among the cherished principles of Rome, and that the inquisition as it has existed in former times, is still defended. The claims which Pope Hildebrand set up are still held and urged, and nothing is wanting except the power to enforce them On looking at the recent concordat, concluded between the pope and the government of Spain, we find that all the principles of the canon law are to be carried out in all time, in Spain. The difficulties of the priesthood with the government of New Grenada, which have resulted in the expulsion of the Bishop of Bogota, have arisen from these claims of the pope to rule the government. The same thing is seen in Europe. The ultramontane doctrine is the doctrine of Hildebrand, and it is advocated in the paper styled the *Univers*, in Paris, and is approved by the pope. The editor of the *Univers* lately made this statement: "I regret that John Huss was not burned sooner than he was, I regret also that Luther was not punished in the same way, and I regret that there was not found at that time a king, wise enough, pious enough and politic enough to organize a crusade against Protestantism."

Our liberties and the independence of our government are in danger. These claims are held over us, and our title to our liberties is not good because the Pope of Rome has a claim against them. If the Roman hierarchy has changed as some say, let these claims be taken back. But the claim of the Pope to control civil governments is still exercised, and there are brethren on this stage who have felt the exercise of this claim. We should not be silent while these claims are over our heads, while we hold our liberties at the will of a majority.

Dr. Kalley, late of the island of Madeira, was then introduced, and he said that he heartily seconded the resolution. The Romanist acknowledges a temporal superior, another government higher in his opinion than that of this land in which he resides. When foreigners come to this country and become citizens, they are required to renounce allegiance to the state from which they come. It may be well to consider how far Romanists do renounce the temporal authority of the Pope, and how far they feel themselves bound to acknowledge this government; whether in case the Pope commanded them to take a position opposed to the interest of the government they would feel themselves free to act as faithful citizens of the United States or more bound to attend to the interests of the Pope.

When the Lord Jesus Christ "shall come in his glory, and all the holy angels with him," He will acknowledge deeds of kindness done to the least of His brethren as being done to Him; and I believe there are some here to whom these words of the Lord Jesus will be addressed, who have shown kindness to some whom I dearly loved, and who were driven from their own land by the power of the Roman hierarchy. I feel myself as though the kindness shown to the poor emigrants from Madeira was shown to me, in some measure; and it gives me the most sincere pleasure to express my thanks for such great kindness.

He referred to the schools which he had established in Madeira, the teachers of which were all Romanists, and the only books used were a small Romish primer, and the New Testament translated from the Vulgate by a Romish priest. He then read the following order, sent by the chief of police to the registrar in each parish where the schools existed. "Sir, on receipt of this, you will summon to your presence the teachers, male and female, of all the schools in your parish, established and supported by Dr. Kalley, and in presence of two witnesses charge them not to teach any person whatever; and if, after giving them this intimation they continue to teach, send them to this office, accompanied by the two witnesses." He then read a copy of a decree of excommunication issued by the Bishop of Funchal against two persons, one of whom is now a citizen of Illinois, by which all persons were forbidden to have intercourse with them, to give them food, or even to pay debts which they owed them. He would not, however, speak further of the inconsistency of the Roman hierarchy with the principles of civil government.

There were evidences enough of that fact in this country at the present time, in the presence of those who had suffered every indignity merely for reading the word of God and worshiping him according to the dictates of their own conscience. They are living witnesses of what Rome intends to do with you and all men, if she can get the power. The resolution was adopted.

Rev. Dr. Bacon then rose and offered the following resolutions, which were cordially seconded by Chief Justice Hornblower.

Resolved, That in all cases the intervention of secular authority and physical force to forbid the reading of the Holy Scriptures, the peaceful profession and profession of religious faith, the private or public worship of God without disturbance of the public peace, or the preaching of the Gospel to such as are willing to hear it, is an intervention between conscience and the only Lord of conscience, and is, therefore, a violation of universal and inalienable rights.

Resolved, That inasmuch as our right to preach the Gospel, wherever men will hear it, springs directly from the authority of the Blessed and Only Potentate, whose commission to his disciples sends them into all the world to preach the Gospel to every creature, and inasmuch as this right is therefore higher than all human laws and compacts, the prohibitions and penalties by which oppressive governments forbid the profession and the preaching of the Gospel, cannot impair this right in the judgment of conscience, or in the sight of God; and that the power which enforces such laws is to be respected only as we respect the armed robber who takes away our goods.

Resolved, That to give full effect to the remonstrances of Protestant Christians, and of the so-called Protestant governments against the infringements of the rights of conscience by the Grand Duke of Tuscany, and by other Roman Catholic governments, it is necessary that the parties remonstrating be themselves without blame in respect to the sacredness of religious liberty; and that the present position of many so-called Protestant governments in Europe, and of Protestant State Churches there, towards Roman Catholic subjects, and towards Protestants dissenting from the churches established by law, is not only disgraceful to them in the eyes of all intelligent friends of liberty, but disastrous to that Gospel which they dishonor by their profession of it.

Resolved, That the American and Foreign Christian Union rejoices in the many indications that the time has come when all the forms of organized injustice throughout the civilized world must defend themselves before the public sentiment of Christendom; when whatever cannot be shown to be consistent with the common Christian sense of what is required by the teachings and the spirit of Christ, must be condemned to infamy, and that while we freely acknowledge the responsibility of America, and of all American institutions, to that high tribunal, we will not cease to arraign and prosecute before the same tribunal, all those interventions of Government against liberty of faith and worship, which are and have been the greatest obstacle to the progress of the Gospel in the nominally Christian world.

Dr. B. said, I do not suppose, Mr. President, that these resolutions need to be argued sentence by sentence. I suppose, on the other hand, that they only express the universal sentiment of Protestant American Christians. But I wish in a few words to call attention to some considerations tending to show the importance and significance of this question of religious liberty; for it is to be remembered that one of the objects for which the American and Foreign Christian Union was organized, is to hold up and assert and maintain the true Christian and American doctrine of absolute religious liberty as a doctrine for the world. In the first place, let me say that the battle between those great systems of religion claiming the name of Christianity, and which are arrayed against each other for the ascendency throughout the Christian world and the world of mankind, and which are familiarly recognised as the systems of Romanism and Protestantism, is to be fought chiefly and first of all on this question of religious liberty. The resolution just adopted, when interpreted and applied in the light of the facts which are presented in support of it, implies this. The first question between us and the Pope is whether I and whether you have a right to read the Bible for ourselves, and under no responsibility but to Him who gave it, to judge what it commands you to do, and what it sets before you to believe. That is the first question between you as an individual Christian, an individual subject of God, and him who, claiming the name and titles of God, shows himself as God's vicegerent. You can raise no other question with him until you have first asserted and maintained your right to think, and asserted your responsibility directly to God instead of a responsibility directly to the Pope, and through him to God. And so of every other human being in Christendom and in the world, the first question is whether that human being is responsible to God, and is to judge for himself, under that responsibility, what God requires of him, or is only responsible to the Church of Rome, and its constituted and infallible authority. And not only so, but wherever you can secure for the subject of the Church of Rome complete religious liberty, you have secured for him, virtually, his emancipation from all the delusions of the system to which he has been subject, and where this religious liberty is secured in Roman Catholic countries, there the Word of God will have free course and be glorified. I need not enlarge on that point. I speak as to wise men whose hearts know the power there is in the Word of God, and in the spirit of the Gospel of Christ to make its own way wherever the heralds of that Gospel can have a standing place and can utter their voices to announce it.

In the next place, observe this great fact, that religious liberty, wherever it is established, brings in its train all other sorts of reasonable and real liberty. There are two countries in the world at this hour, and we might almost say no third—but we will not say it when we remember Sardinia and the country of the Waldenses; nor will we say it while we remember Switzerland: but there are two countries which stand out on the map of the world signally glorious with the splendor of liberty. They are our own favored country and the country from which came our mother tongue. And if we look to the genesis of civil liberty in these two countries, the birth and growth of it, not merely in the forms in which it exists and by which it is guaranteed, but of the freedom itself, we shall find it is traced to the assertion of religious freedom, as the springs in the mountain to which all the river can be traced. It is there the earliest conflicts for liberty are associated, with the question of liberty of worship, in both these countries. And in the history of our own country we may say that we trace the origin of liberty to those exiles who came asserting their own religious liberty, and bringing it with them. It is not for us to claim in their behalf that they had elaborated the theory or even grasped intelligently and logically the principles of that religious liberty which they were asserting for themselves, for they had not. The providence of God had in store for us some better thing, and it was evolved for us out of those things which entered into the early history of this country, and which made the separation of secular power from all jurisdiction over the Church of Christ inevitable. It was the gift of God to us, and not the wisdom of our fathers. It was the gift of God constraining us to adopt that great principle of which Roger Williams was the prophet and forerunner. Now we see, from time to time, an abortive attempt to establish civil liberty. We have seen one in France. What has been the result of every such effort? The question of religious liberty has not been at the foundation of the movement; the assertion of the right to worship God, the high consciousness of the relation between the cause of God himself and the redemption of the world, has not inspired the movement at all, and the consequence is what we see, a usurper—no, not a usurper, but a despot—backed not only by the bayonets of four hundred thousand soldiers, but by what is far more important, by the influence of the Roman Catholic hierarchy and by that dominion which they exercise over the debased mind and the enslaved consciences of the French peasantry. And such there is reason to believe will be the result of every attempt to establish liberty which is not induced and sanctified by its relation to the question of religious freedom; and whenever this becomes the question, whenever the Spirit of God is so poured out upon the nations that they shall begin to inquire after God first, and shall begin to look to Him, then the chains shall fall from their limbs, and they shall stand up in freedom, because they shall have asserted for themselves the freedom, the glorious liberty of the children of God.

Once more let me suggest that the signs of the times point to this question, this freedom, as *the great question* of the present age. What do we see every day in our own country? The question which we are to assert and maintain for our country, is, after all, that of religious liberty. It has been said here this morning, with great truth, that the principles of the Roman Catholic hierarchy never change, that what has been once asserted is never given up. It is true. But how do we reconcile this with the fact that many Roman Catholics, who seem to be honest and sincere, and all the more honest and sincere for that, and we have reason to think are kind in fact, are liberal in fact, are unquestionably true in their allegiance to the principles of our free, and religiously free states—how do we reconcile this fact with the other? Ask Archbishop Hughes to reconcile it. He can give you a short explanation of it. Ask Orestes A. Brownson to reconcile it. He will reconcile it in no time at all. He will reconcile it with curses upon the recreancy of these false Roman Catholics that profess allegiance to their church when at heart they believe in the doctrine of religious liberty. (Applause.)

You do not find these principles changing. That Church of Rome is founded on a rock indeed, not that on which Christ has founded his Church; but the rock on which that church is founded is the denial of religious liberty. I will tell you where you will find the true exponent of Romanism. Wherever you can get a mob of Irishmen to break up a Sunday-school and assail the children in the streets, there is the infallible, the immutable doctrine of the Church of Rome, the application of physical force as pertaining to religious convictions. Dr. Kalley had an opportunity to see it in the island of Madeira. There not only the church, but the government was Catholic, and the people were "Catholic," and even the power of the British government, of which he was a subject, could not have protected him but for his concealment. That is the immutability of the Church of Rome, and it is in relation to this very point that we are to maintain our conflict in this country. But we are not to do it by excluding Roman Catholics from the common liberty and the common power of American citizens, for that is not the way to teach them religious liberty. They are to be admitted to the full power of this religious liberty, that they may learn to know what it is, and learn to appreciate it, and love and defend it more than they now love their slavery. We look abroad upon the signs of the times as lovers of liberty, as republicans, and anticipate the overthrow of despotism all over the world. We look to Protestant Germany; and I am sorry Mr. Oncken is not here to tell us what he has suffered at the hands of a Protestant government and Protestant State churches. I am sorry we cannot have portrayed before us the whole system which prevails wherever there is a Protestant church on the continent of Europe, crushing into the earth not only the Roman Catholics, whose liberty I would assert to the last, but also and chiefly the liberty of fellow Protestants. What chance has a Baptist—what chance has a Methodist or a Congregationalist, or any form of Protestantism, in the presence of the Established Church in any part of the continent of Europe? But there is one aspect of it to which I will just allude, and I have done. There has been shut up for ages that martyr church in the valleys of the Alps—that body of witnesses for the truth who have been so often, and with great significance, supposed to have been in the eye of the author of the Apocalypse when he recorded the vision of the two witnesses slain and rising again as immortal. We see at this day that long persecuted and imprisoned body of disciples, brought forth and inaugurated there at the base of their ancient mountains as the great missionary institution for publishing the gospel in Italy. At the same time, in the providence of God, we see the question whether Italy shall be Italy, whether the Bishop of Rome shall continue in Italy, and whether the dominion of that system of religion of which the Bishop of Rome is the head, shall continue, or, in a word, the question whether there shall be this freedom in Italy. Religious freedom is secured in Italy for the present to a certain extent. That honored people, the Waldenses, have it within the limits of the kingdom of Sardinia, as we shall hear; and I trust they are in the guardianship of Him who is Head over all things to His Church, and we trust that ere long in His universal providence all Italy shall be opened to them; and then, in their ancient language, and in the spirit of their ancient enterprise and courage, they shall publish the gospel through all that land, the most rich and beautiful in the endowments of nature on the face of the globe, and of all lands the first in dignity and importance to the history of our common race. (Applause.)

The Rev. J. P. Revel, the moderator of the Synod of the Waldenses, next addressed the audience in the French language, the substance of which was translated by Dr. Baird as follows: He commenced by saying he had been intrusted with an exceedingly difficult mission, one which gave him great joy, to come to this country and present the salutation of the ancient church to which he belongs to the churches in this country. That church has existed many hundred years in the valleys of Piedmont in the Alps. It was never reformed, because it had never been deformed by the errors of Rome. It is evangelical, not only in its constitution and government, but in its doctrines, since it has been founded upon the Bible alone. It struggled for freedom something like eight hundred years before the Reformation, and sustained many wars, twelve of which were carried on expressly for their extermination. He compared that church to a small tree which had been preserved during a long winter and which had now commenced growing again, and whose roots not only were preserved but its branches, so that it may yet overshadow all Italy. He had no doubt that God has preserved the Waldensian Church for a great work which is emphatically a missionary work, that as their fathers before the Reformation were a missionary church, and sent missionaries into Italy, Hungary, Germany, and even England, so they are to engage in a similar work. They had in those early times many more missionaries than the people of this country are aware of. The door is again open, the revolution of 1848 having secured a constitution from the monarch of Sardinia, which opens to the people their political rights. For several years God has been preparing them for the work, and institutions of education and religion have sprung up among them, so that they have many now ready to go forth and spread the Gospel. In 1848 and 1849 they sent some young men into Florence who labored there nine months. They labored in Pisa also, and among the converts either directly or indirectly were the Madiai. Since that time the door has been closed in Tuscany and all the laborers have been withdrawn into the kingdom of Sardinia, to Piedmont where they have a great work to do. At present they have an interesting church formed at Genoa, and one in Nice also, and congregations in other places, among them the city of Turin. They have great encouragement to send the Gospel into Piedmont, and under these circumstances he was sent to this country to solicit aid in the work. They want aid to establish more perfectly their institutions which are designed to prepare young men to preach the Gospel, and they have young men whom they wish to train up for this purpose. He was sure he should not be permitted to return without something more than mere sympathy of the churches.

The resolutions were adopted.

Rev. S. Robinson of Baltimore then offered the following resolution—

Resolved, That the recent indications of a revival of the worst forms of Popery—as seen in the late re-action—in governments toward despotism in Europe, in the secret plottings and the open struggle of the Papacy for political ascendency, and the consequent renewal of religious persecutions—as seen also in the kindred movements of the society presided over in the United States, widely concealed and under foreign dictation, for the overthrow of our free systems of education, and for the subversion of the civil and religious liberties of all true liberal people—as seen still more remarkably in the extraordinary course of the politico-religious journals of Romanism in our country, which are found apologizing for and defending persecuting tyrants, vilifying the noble, living victims of their oppressions, and assailing with malignant rancor all, whether in Church or State, who are faithful to the principles of freedom, to the rights of religion and worship, and in sympathy with the suffering victims of these outrages upon the rights and the reason of mankind; which are found, furthermore, openly asserting and defending the dogma of the temporal as well as the spiritual supremacy of the Pope, and the competence of civil government to control matters of religious worship, and assailing those great principles of the popular sovereignty and of religious freedom which are fundamental in the constitution of every state of the Union—all call loudly upon American Christians for their prayers and sympathies in behalf of Christ's suffering members and for their liberal aid in sustaining the pure Gospel in Papal lands; for renewed zeal and energy in the exposition and defense of the doctrines of religious freedom at home, and securing for those doctrines, in every proper and legitimate way, the due respect and consideration of all nations.

Mr. R. occupied more than an hour in defending the propositions contained in the resolution, which he did by a reference to authenticated documents that exhibited the spirit and purpose of Popery at the present day, in Europe and our own country, and he illustrated the various points which he presented by a well-selected fund of anecdotes, thus keeping the vast audience interested in a very high degree, both in the subject itself and in the manner of its presentation. He was particularly severe upon many of the doctrines published by the press in this country, in vindication of the persecution of the Madiai, and showed, in a very telling manner, how inconsistent were the doctrines with the principles of professed democrats, as some of the vindicators of that persecution were. Archbishop Hughes and O. A. Brownson received also such a kind of attention from the speaker, as to satisfy the audience that their teachings were well adapted to prevent the progress of truth, and not in any sense conservative, unless they might be so called because they attempt to stop the progress of the age, instead of trying to guide that progress in the right channel. False conservatism would dam up the Mississippi to prevent its doing harm by an overflow, but true conservatism builds the levees that guide it in its proper channel, and with its powerful current to the sea. The resolution was adopted.

Rev. Dr. Adams then rose and spoke for a few minutes, with reference to the claims of the Waldenses upon the Christian sympathy of the churches of this country. He said that the thought which struck him with regard to them with most force was, that they remember, if called on to suffer persecution, that their fathers suffered the same before them, and that now they are to stand as witnesses for a pure faith. He concluded by referring to the fact that our country was unknown for a long period after the Waldensian church was in existence, that Columbus was a native of Genoa, in Italy, that beautiful land from which we have received such lessons in literature and science, and said that there hangs in a picture gallery in Italy a picture representing the visit of a daughter to her father in prison, and nourishing him from her own breast; and he asked, May we not give a meaning and an application to that imaginary incident of which poetry never dreamed? He hoped that real substantial aid would be sent to build up the churches among the Waldenses.

Padre Gavazzi next took the floor, and commenced by saying that he found himself in a fine company this morning. It was not a sectarian meeting but a Christian meeting, and therefore he was among them to promote a Christian union against a common enemy, namely, the Papal system. He spoke also of wishing to promote what he calls a physical union, a Protestant alliance or league against the Pope and Popery. He thought there should be a defensive league to preserve freedom for Protestants, instead of being so liberal as to give peculiar freedom to Catholics. He went on to speak of what he called national schools, and in a manner which probably led the audience to suppose that he was not well acquainted with the subject, though he very truly said that the greatest enemy of America at this time is ignorance. He urged that the schools should be preserved as Protestant schools, and declared that no concession should be made to the Catholics as such, because if it was done, they would not be satisfied until they had the entire control of the schools as Catholic schools. The true course in order to defend the Protestant principle and the Bible was to make an attack upon Papacy by sending the Bible to the Romanists. When Hannibal came to attack Rome, Scipio was sent to attack Carthage. Therefore the Bible should be sent or read to Romanists, selecting the plain and practical portions of the word of God for their instruction. He would urge no persecution against Roman Catholics, but a union against the Papal system in this country.

The meeting closed by the benediction by Rev. Dr. Adamson of the Cape of Good Hope.

NEW YORK STATE COLONIZATION SOCIETY.

The twenty-first annual meeting of the New York State Colonization Society was held at Metropolitan Hall on Tuesday evening, May 10, at half-past 7 o'clock. Hon. Theodore Frelinghuysen, of New Jersey, Vice President, occupied the chair. The meeting was opened with prayer by Rev. Dr. De Witt. The Treasurer being absent, Gov. Pinney stated that the amount collected within the State during the past year had been $17,000, being an increase of something like $4,000 over that of any previous year.

The abstract of the annual report was then read, from which it appears that in connection with this Society not an instance of death has occurred, with the exception of the late venerable and lamented Rev. Philip Milledoler, D.D., whose name, either as Vice President or life member, has been on its roll for more than thirty years. The agents of the Society have been Rev. F. Freeman, Rev. H. Connelly, Rev. C. D. Rice, Rev. E. C. Fuller, and Rev. J. M. Pease. Of the six expeditions fitted out by the Parent Society, that of the brig Oriole, which sailed from New York, carrying thirty-seven emigrants, was fitted out under the care and at the expense of the New York State Colonization Society. In conclusion, the Board of Managers speak of their confidence in the excellence and final success of the scheme.

Capt. Foote of the U. S. navy then addressed the audience at length, stating what he knew of Liberia from having visited it, and spent considerable time there and on the coast of Africa. He spoke very highly of the present President of Liberia, President Roberts, and said that when he was at Washington President Fillmore asked him how President Roberts succeeded, and he was about to say in reply, as well as any president; but he thought that would institute too direct a comparison, and he therefore said, as well as governors generally. The trade of Liberia amounts to half a million annually. No white man is eligible to office there. Iron ore is found at a distance of twenty miles from the shore in abundance, which is malleable without smelting. The climate is healthy for blacks, and the state of morals such, that on one occasion, a short time since, while walking home from church in the city of New Haven, in company with a gentleman who had spent some time in Liberia, his companion remarked that he knew no place where the Sabbath was so well observed as it was in New Haven except at Monrovia in Liberia. He visited President Roberts often, and had seen the whole people in their various avocations, and he was struck with the great change which they exhibit for the better. There is no person whom he would more cordially welcome to his hospitality and home than President Roberts. He spoke of the interest which Great Britain has taken in the colony, and of the fact that its independence has been acknowledged by her as well as by France, Prussia and Brazil, while we refuse still to acknowledge it. He thought that the squadrons which our government had kept on the coast had done much good, and should be continued there. Colonization had destroyed the slave trade on the coast for five hundred miles. The English are acting in good faith in keeping their squadron on the coast. Colonization and the keeping of a squadron on the coast must go together, in order to sustain Liberia and suppress the African slave trade.

Rev. Dr. Van Arsdale traced the history of colonisation from its origin, and referred to the importance of the objects at which it aims. He thought that whether it was considered with reference to its tendency to abolish the slave trade, to civilize Africa, or relieve this country of one of the greatest dangers, and one which threatens to destroy our liberty and overturn our government, every philanthropist, every patriot, and every Christian must feel its claims upon his co-operation. The only instrumentality that could be employed to civilize Africa was the Africans themselves. No doubt one great object which Providence had in view in permitting them to be enslaved was, that they might be prepared to carry to their benighted land the good tidings of salvation. He spoke of the degradation resulting from the prejudice against negroes at the North, and said it was as great in some parts of the cities of New York and Philadelphia as it could be in any part of the world. He concluded by urging all who feel for the African race to show their sympathy by coming to the aid of the Colonization Society, and by letting their benevolence penetrate down to the very depths of their pockets.

Rev. Dr. West of Pa. spoke at great length in a desultory manner, though calculated to interest his audience. He took no new position with regard to colonization. He believed the blacks are capable of self-government, and was glad that no white man could hold office in Liberia. They would even receive the teachings of the gospel better from those of their own color. While there should be no unjust prejudice with regard to color, there should be a separation of the races. He spoke of the fertility and richness of Africa in all natural wealth, and hoped that the independence of Liberia might be acknowledged by our government, and that commercial relations might be entered into so that we might obtain access to the continent in the interior.

WEDNESDAY.

AMERICAN ANTI-SLAVERY SOCIETY.

This Society, which for the last two years has been compelled to hold its anniversaries elsewhere in consequence of the lawless irruption of Rynders and his associates and the imbecility of the authorities in 1850, again took its place among the benevolent societies. The twenty-first annual meeting was held in the Chinese Building, on Wednesday morning. William Lloyd Garrison, Esq., the President, in the chair.

In his opening address the President referred to the return of the Society to its legitimate place with considerable exultation. The Anti-Slavery Society is here again, he said, not to taunt or irritate, but in calm and unfaltering purpose to do its legitimate work. We are here, but where is the Union Safety Committee? Where are the three great champions of slavery, through whose influence we were driven out? Where is John C. Calhoun, where Henry Clay, where Daniel Webster? He referred rapidly to the effect of the Fugitive Slave Law, in horrifying the civilized world, in arousing the people of the north, in giving us Uncle Tom's Cabin, which is now making the circuit of the world. He quoted from the *Charleston Mercury*, the organ of the Slave Power in a pre-eminent sense, the language of dismay and conscious isolation of slavery.

Edmund Quincey, Esq., referred to the general prevalence of the religious sentiment among the people of the United States. We trust in God. Our movement has been characterized as infidel, but by what motive of human conduct can our movement be accounted for, unless we have faith in God? Do the Abolitionists—of all Americans—delight in being in the minority, and to be the mark of all obloquy and reproach? For this is a characteristic of the American people to delight to swim with the current. We have not unchurched the church and excommunicated the state because we liked to be shot at. It is because we fear God, we believe the truth, we recognize a higher law than the acts of Congress, we bow to a magistrate who sits on a throne higher than the chair of President Pierce. He showed that it was to preserve the right of private judgment on public acts, which brought the Mayflower to our shores. They were Protestants, as all reformers are, against human usurpation over personal rights and the freedom of conscience. It was the principle of the right of private judgment, not only concerning the Word of God, but in regard to human law, each man deciding for himself whether he will obey it or not, taking, of course, the consequence if he disobeys. It was this that engaged the Puritans to reform the Reformation. And it is this principle which has brought up the complement of the Revolution—the Anti-Slavery movement, which if it could fail, the Revolution will prove a failure.

After Mr. Quincy, the Chairman stated that, in 1840, the American Anti-Slavery Society was rent asunder by a large secession, on this single issue, that a woman was placed on one of the Committees at the annual meeting. This Society has no desire to dictate to man or woman, but allows all to plead the cause. He then introduced Miss Lucy Stone of Massachusetts.

Miss Stone said there was a sufficient indorsement in woman's own nature when she would speak for the slave. She referred to some of the causes of rejoicing, and then dwelt on the developments of the pro-slavery influence. She gave a brief history of the Baltimore Platform, and the zeal and alacrity with which the people supported it, with a full knowledge of the pledge of the recapture of fugitive slaves. She described, in terrible distinctness, the case of a woman with her infant across the state of Indiana, whose child was shot upon her shoulders by a party of slave-hunters, but she left its body and escaped safely to Canada. And yet the people went in crowds to vote for Franklin Pierce. Men, fathers, brothers, how could you do it? You know why you did it, and if you look a little way into the future, you will see the checks of your children blanched with shame for what you did. During the very time of the campaign, a slave father and mother with their two little ones came to the Ohio river. They had endured all that slavery could inflict upon themselves; but when the new-born love of children rose in their bosoms, and they could see no light for their off-spring, they resolved to be free—they crossed to Ohio, were betrayed, but the man resisted, until his body was riddled with shot, when he was overpowered and is now where no tongue can speak in their behalf. In that very same month of June, the Congregational ministers met at Lowell, and a man came up there who had been down to Charleston, S. C., where the Old School General Assembly had just been striking hands with slaveholders, and this man was put forward to assist in the communion service, and not a voice was raised in dissent. Just God, are these thy ministers, who lend strength to the spoiler? As Sallie Holley said to me, Let them call us infidels, if they please, but oh, let them not call themselves Christians. We can bear the reproach, while we take hold on one side of the Hand that upholds the Higher Law, and on the other side will cling fast to the slave. Lamartine said of Wilberforce, that he went up to the throne of God with a million broken fetters in his hand, to bear witness of the life he had led!

Wendell Phillips, Esq., was the next speaker, who for nearly an hour chained the attention of the crowded audience, by the beauty of his diction, the gracefulness of his utterance, the power of his logic, and the scathing severity of his rebukes, while he shocked and disgusted the mass of his hearers by the fierceness of his denunciations of what they love and venerate in the history of our ancestors and the institutions they have bequeathed to us. Our columns will not allow room for a more full report.

He was followed by the Rev. Henry Ward Beecher.

The Independent.

NEW YORK, THURSDAY, MAY 12.

THE ANNIVERSARIES.

Our paper goes to press on Wednesday, in the very midst of the proceedings of the Anniversaries. In consequence of the uneasiness at present existing among journeymen printers, we are compelled to fill up the paper with other matters in type, and omit the report of the American Tract Society, with which we propose to begin our next paper. We shall also report the other meetings of the week, as fully as our limits will allow.

RAILWAY SLAUGHTER.

In another column will be found a summary of the facts relating to the slaughter of somewhat less than fifty persons at Norwalk, Conn, on Friday last, under the management of the New York and New Haven Railroad Company. We have neither time nor room, at present, for the comments which such an event demands. And indeed the feeling of horror which the event awakens throughout the whole country is such that any comments which we could offer would seem inadequate to the terribleness of the theme.

Under the excitement of the occasion, the legislature of Connecticut has very properly appointed a committee to inquire into the facts and to report what new legislation is necessary to protect human life against the unfaithfulness of Railway Directors and the agents by them employed. The expense which the company has already sustained by the destruction of its machinery and carriages will be somewhat augmented by the necessity of seeing legal counsel and of employing other means and appliances to guide the inquiries and determine the report of the legislative committee, or at any rate to make it certain that nothing detrimental to what is supposed to be their interest shall be done by the legislature.

The finding of the jury of inquest is that the persons deceased came to their death through the negligence and recklessness of the engineer, who ought to have taken notice of the signal that warned him of the danger, and who ought not in any case to have been driving the train along the curve over the bridge at so rapid and reckless a rate. The engineer, it is said, is likely to die of the injury which he received in leaping from the engine. If he dies, it will be very convenient to bury the blame of the accident in his grave, and the company will easily find somebody else, equally careful and equally judicious, to take his place. And though there is just now so much indignant excitement, the public mind will soon be occupied with some other subject; after a little while the stock of the company will begin to recover from the

PAPER.
of last week announces
ont to start a daily paper
n the faithful to contri-
for that purpose. Mr.
will have a hand in the
aper, which will have for
ense and support of Ro-

F A FUNERAL.
une, that at the funeral
which took place in this
its' manifested their re-
the deceased, formerly
'Spirit-medium,' by at-
making their presence
r. The whole affair was
f order. The parlors in
crowded, and most of
rs in the so-called Spir-
er singing, the reading of
"About twenty years ago a number of profes-
sional gentlemen were together in one of the villa-
ges of Connecticut. The conversation turned on
one who was then becoming prominent as a young
man of high promise, both for his talents and for
his moral worth, and whose name has since become
extensively known on both sides of the Atlantic.
One of the company, a venerable man whose head
was white with age, said, 'I knew the mother of
that man when she was a young girl. There was
something remarkable about her. I often noticed
her standing pensive and alone, in solitary places,
particularly at nightfall. *She had no companions.*
There was a cause for this, connected with her
birth.' *She* was our Rachel Kell."

MUSICAL PREMIUM.—The committee of award of the prize of $100, offered by the publishers of the *Musical Review*, have examined all the musical compositions sent in prior to April 1, and find none of them of sufficient merit to deserve the premium. The publishers, therefore, renew the offer of $100 for "the best Plain Vocal Composition in four parts," to be sent by the 30th of June to the office of the paper, 23 Park-row.

PAMPHLETS.

"The Hoosic Tunnel.' A brief Report of the Hearing of the Troy and Greenfield Railroad Company, petitioners for a Loan of Two Millions, before a Joint Special Committee of the Legislature of Massachusetts." pp. 79. A "hearing" which carried the Joint Committee in its favor, 17 to 2, and which led the representatives of the people to pledge the Commonwealth for two millions of dollars, must be a document of no slight importance. Our opinion is, that were it possible to be supposed that the people would hereafter be subjected to direct taxation to the whole amount, they would find their money most profitably laid out for the benefits that must accrue from the completion of the work.

Gov. Seward's speech of Jan. 26, in the Senate of the United States, on "The Continental Rights and Relations of our Country," has been sent us under his frank. It is his severe reply to Gen. Cass.

Rev. H. B. Smith has published "A Historical Discourse, delivered in Abington, Jan. 30, 1853, at the close of the first Century of Abington Church and Society." Published by request of the citizens, from the press of Case, Tiffany & Co., Hartford. With an appendix. pp. 39. Abington is a parish in the town of Pomfret, Conn. In the whole township, with a population of 2000, chiefly agricultural, the average annual number of deaths is under 28. Putnam's wolf-den is in Abington.

Some zealous "American in his Fatherland" has written and published in London a formidable pamphlet of 66 pages, entitled, "American and English Oppression, and British and American Abolitionists: a Letter to R. D. Webb, Esq." The occasion was a letter of Mr. Webb, of Dublin, to Mr. Garrison, on the occasion of Kossuth's visit to America. We should like to learn the extent of the impression produced by this labored reply—especially its influence on the price of American stocks on the London Exchange.

Rev. Charles Beecher's "Review of the Spiritual Manifestations," which was read before the Congregational Association of New York and Brooklyn, has been published by Putnam. 12mo, pp. 75.

The "Speeches of Senator Douglas, in reply to Senators Clayton and Butler, on the Central American [Clayton—Bulwer] Treaty," delivered in the Senate of the U. S., March 10 and 17, has been sent to us, under frank of the distinguished senator.

Rev. T. Dwight Hunt, the excellent pastor of the First [or "New England"] Congregational Church in San Francisco, has sent us a copy of his "Address delivered before the New England Society of San Francisco," on last Forefathers' Day, Dec. 22, 1852. What would Elder Brewster have said of that?

The "General Report of the Industrial Union, No. 1," Philadelphia, is a pamphlet of 24 pp. The society has sought, among other benevolent objects, to alleviate the condition of the tailoresses. The "Industrial Store" has been so far successful, that with a capital of $665, business has been done to the amount of $10,000, of which $4000 was paid to tailoresses for making garments.

RELIGIOUS INTELLIGENCE.

Rev. R. S. Storrs Dickinson has been released by the Third Presbytery of New York, from the pastoral care of the Houston-street Presbyterian church of this city, to become assistant to Rev. Albert Barnes of the First Presbyterian church of Philadelphia.

HADDAM.—Rev. James Kilbourn, late of Bridgewater, was on the 4th inst. installed pastor of the Congregational church at Middle Haddam, Conn. The exercises were as follows, viz:—Introductory prayer by Rev. Nathaniel Miner of Millington; sermon by Rev. Charles Bentley of Green's Farms from Ps. 122 : 6, "They that love thee shall prosper"; installing prayer by Rev. S. A. Loper of Higganum; charge to the pastor by Rev. Isaac Parsons of Ea. Haddam; right-hand of fellowship by Rev. William Russell of Ea. Hampton; address to the people by Rev. Hiram Bell of Killingworth; concluding prayer by Rev. E. Colton of Haddam.
S. D. J.

AUGUSTA, MICH.—A letter dated May 4, says:—"We are trying to build a house of worship here this summer. We have some $400 subscribed, and we shall get some $200 more with which we hope to build a small but convenient church with a little help from the 'Fund.' We have a small church of only 13 or 14 members, yet we desire to live to do something for the cause of Christ."

Rev. R. S. Egleston has accepted a call from the Congregational church in Moravia, N. Y.

WESTFORD.—Rev. Thomas Wilson, late of Palmer, was installed pastor of the Union Church, Westford, Mass., on Wednesday, May 4. Reading of the Scriptures by Rev. W. W. Belden of Palmer; introductory prayer by Rev. J. Lawrence of Carlisle; sermon by Rev. A. Blanchard, D. D., of Lowell; installing prayer by Rev. Benjamin Dodge of Acton; charge to the pastor by Rev. W. Build, D. D. of Lowell; right-hand of fellowship by Rev. L. Cutler of Pepperell; address to the people by Rev. B. F. Clark of North Chelmsford; concluding prayer by Rev. E. B. Foster of Lowell.

NEW ORLEANS.—A correspondent of the New Orleans *Biblical Recorder* describes his visit to the first colored Baptist church in New Orleans:

"The minister who officiated on the occasion of our visit, was a young man belonging to an estate, so entailed that he cannot be bought. His sermon was a very notable one, to me quite profitable. He reads well, and speaks more grammatically than many white ministers that occupy a respectable stand among our churches. His library, I am told, is a very respectable collection: his discourse showed that he knew its use. The clerk is a fine-looking creole, who has purchased his freedom, and is a clerk for a very respectable French house in New Orleans. There are in this church about six or seven hundred members. For the sake of greater convenience, the members are divided into smaller communities, living near each other, and each community is placed under the watch-care of some faithful member, who advises with those in his care, and reports all cases requiring discipline. Few churches are better managed.

MAURITIUS.—On the Island of Mauritius are about 100,000 Hindoos; 50,000 of them from Calcutta, 30,000 from Madras, and 20,000 from Bombay. They find themselves released from the domination of the Brahmins and the distinctions of caste; and a great part of them would like instruction in Christianity.

FRANCE.—Dr. Devan has resigned his connection with the American Baptist Missionary Union. He has, however, proposed to the executive committee to return to the field after passing a few months in the United States, and to superintend gratuitously the operations of the mission in Southern France.

TURIN.—The correspondent of the A. and F. Christian Union writes:

"Our evangelical church gathers strength every day. Besides Mr. Mielle, we have Mr. De Sanctis, whose services are very valuable. He is yet a young man, and time and application will make him a powerful orator, and at the same time highly pleasing to an Italian audience. General Beckwith told me exultingly, the other day, that the new church, for the early opening of which he is highly solicitous, will not hold, large as it is, the present attendance, and that soon will arise the necessity of another church on the northern side of the town. Our prospects are very encouraging also at Genoa, where two missionaries are constantly at work.

CHINA.—The London Missionary Society's native church at Shanghai consists of twenty-one members, who give "a good hope that they have been brought to an experimental knowledge of the truth as it is in Jesus." Four converts, all men, and one of whom accompanied Mr. Abeel on his return to this country, were admitted to the privileges of the church at Amoy in July.

MADRAS.—The Hindoo press in Madras is constantly bringing out publications against Christianity, from the showy hand-bill to the bound volume. The men engaged in this work avail themselves largely of the labors of the enemies to the gospel in Christian lands. The newspapers in the native languages, which have many readers, also contain attacks on the Scriptures.

REV. B. JENKINS.—This missionary to China from the Southern Methodist Board returned to the United States for the restoration of his wife's health; but it pleased an inscrutable Providence to take her to himself during the voyage. Brother Jenkins and his six children, with a Chinese woman for a nurse, and also a Chinese man, arrived safe in the United States, where they will remain the rest of the present year.

Accompanied by Nee-kway, his Chinese man, Brother Jenkins proposes to travel as extensively as possible, visiting the churches, exhibiting his *goddess*, as we are tempted to call his extensive collection of *gods*, or idol-gods, and other curiosities, of which he has perhaps a larger variety than was ever before seen in this country.—*N. O. Church Advertiser.*

PRINTER PREACHING.—The amount of good accomplished by an evangelical book or tract, printed and distributed, as it often is, by the thousand or ten thousand, is beyond all human computation. When the living preacher delivers a gospel sermon to three or four hundred fellow men, he is using the special means ordained of God for their conversion: but when he has done this, let him commit the thoughts and arguments that God has blessed, to the hands of the printer, and by a few revolutions of the press, he becomes at once the preacher of a thousand sermons, or, if you please, the father of a thousand preachers! On the day of Pentecost three thousand souls were added to the Church by Peter's preached sermon—but who shall tell us the thousands that have been savingly benefited by reading *the printed copy of that eloquent and powerful discourse?—Home & For. Record.*

NEW CHURCH ENTERPRISE IN BALTIMORE.—The *Presbyterian* says, the effort for erecting a new church in Baltimore, for Rev. Stuart Robinson, is going on rapidly. The new organization is to be called the Central Presbyterian church.

We learn from the Port Gibson (Miss.) *Herald*, that Rev. Dr. James Richards, of New Jersey, has been invited to the professorship of mental and moral science and rhetoric in the Southern Scientific Institute at Port Gibson, in connection with a pastoral charge in Claiborne county, in that state.

Rev. Dr. Taylor, Professor at the Theological Seminary at New Haven, was presented with a donation of $1000 cash, together with clothing, merchandise and sundries to a considerable amount in addition, by some of the ladies belonging to his congregation, April 11.

Rev. George Denham, late of Marlboro', has received and accepted a unanimous call from the First Congregational church in Wellfleet, to become their pastor. He desires letters and papers intended for him to be directed to that place.

The contract for building an African Methodist Church in Chicago has been let to responsible contractors, the whole to be finished for the sum of $2,210. The subscriptions to apply on this amount to $950, leaving $1,260 yet to be raised, to clear the society of all indebtedness. The building will be 36 by 60 feet, and two stories high—the lower apartment to be fitted up for a school for colored persons.

Rev. Nathaniel Colver, after a residence in Massachusetts of about fifteen years, has left Boston, to assume the pastoral charge of the First Baptist church in Detroit.

The *Journal & Messenger* says: "We do not believe the salaries of Baptist ministers in Ohio and Indiana average, in the aggregate, over $200 to $300, if as much. Scores do not receive over $100."

WILLIAM JAY OF BATH.—We see that the church over which he presided for sixty-three years, is hopelessly divided in the choice of a pastor now. A very numerous secession, including the venerable ex-pastor himself, whose recent retirement from infirm health was the occasion of this election, has already taken place.

CINCINNATI.—Zion Baptist Church (colored) was constituted 15 years since, and has increased from 13 members to over 350. Over eighty persons during the past winter have been added through a revival, most of them young persons.

MINISTERS WANTED.—The *Congregational Herald* says: "There are now quite a number of churches in the north-west, some of them in places of much importance, that are in want of ministers. We shall be happy to be the medium of putting such churches in communication with unemployed ministers, if desired. We propose to keep a list of vacancies. Among these churches are Dubuque, Iowa, Beloit, Wis., and Rockton, Rockford, Quincy and Bloomington, Ill.

DEATH OF A MINISTER.—Rev. Charles Bosworth, minister of the Congregational Church at Babcock's Grove, Ill., died a few days since, and his decease was followed almost immediately by that of his wife and child.

UDINA, ILLINOIS.—On the first Sabbath in this month, thirteen individuals were received to membership in the Congregational church of Udina, Illinois. Ten of them joined on profession. Several others who are indulging hope, it is expected, will unite at a future time. Rev. N. C. Clark ministers to the church.—*Cong. Herald.*

ABSTRACT OF THE REPORT OF THE A. H. M. SOCIETY.

SUMMARY OF RESULTS.

The Society has had in its service the last year, 1087 ministers of the Gospel, in 27 different states and territories: in the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of these 584 have been the pastors or stated supplies of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labors over still wider fields.

Ten missionaries have preached to congregations of colored people; and 71 in foreign tongues—17 to Welsh, and 46 to German congregations; and others to congregations of Norwegians, Swedes, Hollanders, Swiss and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2160.

The aggregate of ministerial labor performed, is equal to 878 years.

The number of pupils in Sabbath-schools, is 72,500.

There have been added to the churches, 6079, viz. 3392 on profession, and 2717 by letter. Fifty-six missionaries make mention in their reports of revivals of religion in their congregations; and 426 missionaries report 2888 hopeful conversions.

Forty-seven churches have been organized by the missionaries during the year; and 39, that had been dispersed, have assumed the support of their own ministry.

Fifty-four houses of worship have been completed; 50 repaired; and 66 others are in the process of erection.

Eighty-nine young men, in connection with the missionary churches, are in preparation for the gospel ministry.

THE TREASURY.

Receipts.—$171,734 23.
Liabilities.—$185,184 01.
Payments.—$174,439 14—leaving $10,744 77 still due to missionaries for labor performed; towards which there is a balance in the treasury of $7,202 15.

PROGRESS.

The receipts exceed those of the preceding year, by $11,671 99; 22 more missionaries have been in commission; 16 more years of ministerial labor have been performed; 212 more congregations have been blessed with the preaching of the Gospel; and 6000 more children instructed in Sabbath-schools. The large reinforcement sent to us by the Society's missions on the Pacific coast constitutes also a grateful, as it is a most important feature in the advances of the year.

GENERAL REMARKS.

The fields which this Society attempts to cultivate are so wide; the people so numerous and diverse; the obstacles so various and formidable; and the time allotted by the speed of events so brief, compared with the magnitude of the work to be accomplished, that those on whom its responsibilities are devolved may well tremble under the awfulness of their trust. How little could our fathers have conceived what Home Missions were to become! Wide as the founders of this Society hoped its indirect influence might be, their anticipations of its *direct* action never swept over so vast an area as it now pervades. They meant the Institution for America; God meant it for the world. It was his purpose to develop here an evangelical spirit and a system of means which should accomplish a foreign missionary work on our home field. How else could the present generation of continental Europeans, for example, be brought under the influence of spiritual religion? In all the countries between the Mediterranean and the Baltic, and from the Atlantic to the Black Sea, the combined forces of political despotism and Papal delusion bind the nations in civil and spiritual helplessness. Deliverance will doubtless one day come; but long and fearful must be the previous struggle, and a generation may pass away, ere Oligarchy and Jesuitism yield to Freedom and Truth.

Behold! then, the wisdom of God in preparing in America a refuge whither the present populations of the Old World may come in uncounted thousands, and be met by a system of moral agencies which never could have reached them in their native lands. Thus, in the wonderful arrangements of Heaven, our Home Missions become missions to dwellers on the banks of the Danube and the Rhone; we set up our schools, our presses, and build churches for Savoyards and Austrians; we distribute the Bible and preach, without fear of chains and imprisonment, to subjects of the King of Naples, and even of the Grand Duke of Tuscany. Here, then, where we enjoy such facilities, not merely for evangelizing our own people, but also of reaching myriads of foreigners and strangers, is a sphere of unequaled interest and importance. Let it be our fervent prayer, that the Society be enlarged and strengthened, its agents multiplied and its resources increased, until it shall have accomplished its great design, and the whole land become a mountain of holiness and a dwelling place of righteousness.

STATISTICS OF THE REPORT OF AM. TRACT SOCIETY.

New publications 157, in ten languages, of which 23 are volumes; total publications 1832, including 374 volumes; total approved for circulation abroad, in about 119 languages and dialects, 2801. Of the *American Messenger* over 200,000 are issued monthly; *German Messenger*, 25,000; *Child's Paper* about 250,000. Illustrated Christian Almanac for 1853, 250,000; Christian Almanac in German, 30,000.

Circulated during the year, 9,173,640 publications, including 881,766 volumes, and embracing 268,902,315 pages. Total since the formation of the Society, 137,893,480 publications, including 8,416,830 volumes. Gratuitous distribution for the year, in five thousand and thirty-six distinct grants by the Committee, 63,989,976 pages, besides 8,234,865 to life directors and life members; value over $48,000.

Receipts, in donations, including $17,967 27 in legacies, $147,374 64; for sales, including periodicals, $237,252 21: total, $385,286 68. Expenditures, for publishing books and periodicals, $232,211 29; for colportage, $79,711 29; cash remitted to foreign and pagan lands, $20,000; total expended, $285,075 07. Due for printing paper, $16,670 29; due on the Society's house, $13,192 91.

COLPORTAGE.—Whole number of colporteurs who have labored the whole or part of the year, 642, of whom 117 were devoted chiefly to the German and other foreign population, and 126 were students from colleges and seminaries. Of these 642, 41 labored in New England, 195 in the Middle States, 395 in the Southern and Western, and 11 in Canada. Families visited during the year, 630,758; converted or prayed with, 260,414; found destitute of all religious books except the Bible, 54,600; destitute of the Bible, 29,243; Roman Catholic families visited, 43,824. Total families visited by the Society's colporteurs, 3,252,089.

FOREIGN AND PAGAN LANDS.—The $20,000 remitted in cash has been distributed to thirty-nine missions and stations as needed to meet the wants of the ensuing year: $4,300 to Continental Europe; $1800 for countries on the Mediterranean; $3800 for Southern India; $3000 for Northern India; $4600 for Burmah, Assam, Siam and China; and $2500 for the Sandwich Islands, Africa, and our own Aborigines.

CHESTER.—Rev. Edgar J. Doolittle, recently of Hebron, Conn., was installed pastor of the Congregational church in Chester, Conn., April 26, 1853. The exercises were as follows: Invocation and reading of the Scriptures by Rev. E. F. Burr of North Lyme; prayer by Rev. Mr. Gardiner of Lyme; sermon by Rev. Mr. Gilbert of Wallingford, from 1 Tim. 3 : 1; installing prayer by Rev. Nathaniel Miner of Millington; charge to the pastor by Rev. D. S. Brainerd of Lyme; right-hand of fellowship by Rev. Hiram Bell of Killingworth; charge to the people by Rev. W. A. Hyde of Westbrook; concluding prayer by Rev. Mr. Colton of Haddam.
E. F. B.

MYSTIC BRIDGE.—A revival of religion of marked solemnity and power has been enjoyed in the Mystic Bridge Congregational church, Stonington, Ct., under the ministry of Rev. W. R. Long. It commenced about the second week in February, and continued with unabated interest for about six weeks. About one hundred were seriously impressed and about sixty are indulging the hope of the convert. Thirty-five have made a profession of religion, and several more contemplate it in due time. The converts embrace some of the most influential heads of families, sons and daughters in the bloom of youth, and the strength of manhood and meridian of life, and generally take an active part in the converts' meeting. "This is the Lord's doing; it is marvelous in our eyes."
W.

CONGREGATIONAL UNION OF SCOTLAND.—The meetings in connection with the forty-first anniversary of the Congregational Union of Scotland have been held in Aberdeen this week. The attendance of members has been unusually large, above a hundred strangers having been present, among whom were about fifty ministers from every part of Scotland, including the Western Hebrides, the Orkney and Shetland Islands. Amongst the more distinguished of the ben sators were Rev. Dr. Wardlaw, of Glasgow, Rev. Dr. Alexander, of Edinburgh, and Rev. George Smith, of Poplar, London, being the deputy from the Congregational Union of England.—*Edinb. Wit., Ap. 9.*

Rev. Frederick T. Brown, of Madison, Ia., has received and accepted an appointment from the Board of Missions to labor in the city of Cleveland, Ohio, with a view to the organization and building up of an Old School Presbyterian church.

ANNIVERSARIES AT ALBANY.—The anniversaries of the Baptist Missionary Union, and of the American and Foreign Bible Society, will be held here next month, the former on the 16th, and the latter on the 17th. Drs. Wayland of Rhode Island, Sheldon of Maine, Church of Montreal, Oncken of Germany, and others are to be present.

Rev. J. Leonard Corniág was installed on Friday 15th ult. by a committee of the Third Presbytery of New York, as pastor of the First Presbyterian church at Stamford, Ct.

FOREIGN.

Arrival of the Asia.—The British mail steamer arrived on Thursday, with news to April 3, and 101 passengers. Cotton remained dull, breadstuffs slightly improved. The Canada Reserves bill had its second reading in the House of Lords. Lord Clarendon stated that the same instructions on the fisheries had been sent to H. B. M. minister at Washington that were sent by Lord Malmesbury last year. That part of Mr. Gladstone's scheme of finance which proposes to subject land to the probate tax as well as money, is regarded as a great advance by the Liberal interest—in fact removing the last of the special advantages so long cherished by the landholders over the other interests.

There is a great demand for seamen at the shipping ports of the Continent, as well as in England. In Belgium crews are very scarce, and the same complaints are made in Holland, although wages have been advanced. Desertions of sailors who had arrived at the ports of India, had occurred to some extent.

Three ships were daily expected in the Thames from Australia with 30,000 ounces of gold. Another arrived on the 20th, with 73,000 ounces.

In the Sardinian Chamber of Deputies on Tuesday the president of the council of ministers presented a bill, demanding a credit of 400,000f. for a loan to be made to the Lombardy emigrants, who had become Sardinian citizens, and whose property had been sequestrated by the Austrian Government.

Louis Napoleon attained his 45th year the 20th of April, and received the congratulations of the grand dignitaries of the state.

It is expected that the repeal of the soap duty will greatly extend our relations with Russia by increasing our importations of tallow, and it will also tend in a remarkable degree to the civilization of Africa by stimulating the trade in palm oil.

The Darien Ship Canal is to be 40 miles only in length, *i. e.*, from Port Escove to the Port San Miguel. It will be 160 feet in width, and 30 in depth. This route now surveyed and selected was discovered only so recently as in 1851, by Dr. Cullen.

Rev. John Corbin, of Derby, has just accepted a most cordial and pressing invitation to the co-pastorate of the church assembling in the Tabernacle, Moorfields, London, for nearly five and twenty years under the pastoral care of Dr. Campbell.

Protestants.—A late French writer, M. Vivien, in his *Etudes Administratives*, estimates the number of French Protestants at one million and a half. The two recognized forms of worship are the Lutheran and Reformed. The latter have 511 clergy and 600 churches. In Strasburg there are 30,000 Lutherans, and 15,000 Reformed. More than one-quarter of the population of the Lower Rhine are Lutherans.

Greece.—Rev. Dr. Peck, of the Baptist Board, writes that,

"Greece is open for evangelization. It is open in law. Nothing forbids the preacher to go where he will, declaring the Gospel of God. The Greek priest may preach the Gospel; the foreign teachers may preach it. There is nothing civil or ecclesiastical, that forbids even the Greek church to rebuild on the foundation of the apostles and prophets. There is nothing in *public sentiment* that precludes, in fitting times, and in right ways, *the preaching of the Gospel.*"

Wife-sale.—The *Times* reports a case before the magistrate at Lambeth, April 17, 1853:

"A well-dressed, middle-aged female, whose countenance was tattooed with the marks of finger nails, and bore other signs of serious punishment, applied for a summons against a female named Huntley, for having inflicted the injuries on her.

"The applicant stated that some time ago her husband, William Turner, a blacksmith, had purchased Mrs. Huntley from her husband for a pot of beer and a threepenny pie, and to make room for his purchase he had turned her, his lawful wife, out of doors. The consequence was that the applicant was obliged to go to service, while Mrs. Huntley was kept in idle and sottish, and a watch by her side. On the evening before, while on an errand for her mistress, she accidentally met with Mrs. Huntley, who commenced abusing her, and ultimately tore her bonnet to ribbons, and served her as she then appeared.

"Mr. Elliott granted the summons, as requested."

FROM OUR ENGLISH CORRESPONDENT.

SCOTLAND'S SWORD FOR FREEDOM.

The proceedings at Glasgow, on the reception of Mrs. Stowe, challenge the attention of every American citizen, who would know what really is the frank, honest sentiment of the British mind. The intellect and the piety of Scotland have spoken, and spoken eloquently. Scotch logic has been pervaded by the Scottish fervor. The men of the land which drew its religious and civil life from Republican Geneva, and from which, to a very great extent, America has received the law, have claimed the right to speak, as men and as Christians, to fellowmen and co-religionists in America. They are friends, true friends of the United States, who thus speak; it is free men, loving freedom and free institutions, who thus speak; men unprejudiced, unbiassed, wise and thoughtful Christian men and patriots, who are qualified to judge, and whose judgment will carry with it the sanction of all that is enlightened, liberal, humane, and Christian in Europe.

Why—one might passionately ask—why cannot every citizen of the United States be honored, when the admiration and respect of millions is tendered to a daughter of America? How can it be that the same object should excite on one side of the Atlantic every generous emotion, and on the other stir up the worst feelings of our nature?

Must Scotland, indeed, be told by America, Your Christianity and our Christianity are not the same, but irreconcilably hostile; and we, with infallible judgment, reject the Christianity of Scotland,—of Scotland, the cradle of reformed religion and biblical theology? Your Scotch ideas of freedom, of political and personal freedom, of freedom of action and freedom of speech, are not at all in accordance with American ideas, and cannot be adopted in American practice!

And let it be said, they are not self-complacent pharisees, but laborious workers for humanity, who thus speak; men who have labored, and who are laboring in the wide and half-cultivated wastes at home. Glasgow has an enlightened, liberal, and plain-speaking press, not second to any city in the United Kingdom for intelligence and integrity. The *Glasgow Examiner* boldly suggests a subject for the exercise of Mrs. Stowe's rare powers, even "*British Slavery.*"

"She has no doubt heard much of that in her transatlantic home, for, as a rejoinder to the British taunt, the abettors of slavery have long been accustomed to say that the negro population of the slave states are better off than the working classes of Britain. Mrs. Harriet Beecher Stowe will bring the same eye, and the same intellect, and the same sympathy for suffering humanity —and, we have no doubt, the same candor that has led so eloquently for the black slave—to bear upon society in this country. If she can discover that matters are actually worse among us, then she will no doubt proclaim the great fact for the sake of the suffering, as well as through motives of patriotism, that the reproach may in some measure be wiped away from her native land."

The *Examiner* would have no concealment, no extenuation, and makes very large admissions:

"No doubt she may see here cases of wretchedness worse than any she ever saw in her own country; she may see cases of self-enslavement more self-degrading than are to be found in the new world; she may see cases of misery or injustice in the matter of hereditary nature; she may see classes toiling late and early for a miserable pittance; but she will not see the sacred ties of nature rudely torn asunder by the hands of man; no honest affectionate husband dragged from the embrace of an affectionate wife; no daughter separated from her parents, and exposed for sale in the market-place; no servant, male nor female, lashed, knocked down, nor otherwise cruelly injured, without the arm of the law being brought down upon the offender. The poorest child in our land is as sacred in the eye of the law as the most stately mansion, and the poorest menial is in this respect on a level with the lord. That man is not worthy of his name who would not prefer scanty fare and thin clothing, with the right to protection from the strong arm of the law, to the highest wages, under the harrowing consciousness that he is a slave, and that his children are to be sold away from him, and he powerless to prevent it."

The following strictly correct description of some of the social aspects of Great Britain is calculated to modify the erroneous estimate sometimes made by imperfectly informed American writers.

"By enterprise and perseverance, the man who is today the veriest drudge, may rise to affluence, with shades of indigence, and be on his way to the highest positions of respect and honor. Intelligent men in our city can point her out facts which will prove that in this country Mind is in the ascendant, and so in the ascendant as to overleap all conventionalities, to override all hereditary and legislative barrier, and to assign the people generally each his position and influence. Hereditary lords and lawgivers we have in abundance, but it is not their birth nor position that gives character and influence, which give them their pre-eminence. Here, too, society throughout all its grades is in a state of constant change. Among the toiling millions, thousands are rising from their ranks, and many of the wealthy and merchants and manufacturers are as destitute of historical ancestry as was Melchizedek. In the west end of our city, almost every lordly mansion is tenanted by some who, within the memory of all, have been of lowly birth, and are the architects of their own fortunes. Nor is this confined to their own persons, for the favored sons of those who, on the conquest and division of this country, seized large positions. These are, in many cases, selling out their hereditary possessions, and in our merchant princes are taking possession by honest purchase. Those of high birth, though not honored for that by itself, in many instances command more than respect by their moral bearing; and it must not be concealed that wealth and birth and rank and education are accompanied with mental, moral, and spiritual excellence, the most lovely characters in the world are produced."

Finally, the Glasgow *Examiner* expresses the hope "that Mrs. Stowe will look as closely, and intently, and penetratingly, into the state of British society as she has been sent out by her countrymen, and that no false shame may yet be advantageously delighted by her fascinating pen. She will see in British society the real essence of Republicanism—such a state of matters as cannot be found in any other country on the face of the earth. Her men of moral worth and high intellectual capabilities may be as the insensate brute in the keeping of the worthless and the fool, and bound to assist with their wealth and their talents, without the liberty of self-defense, or even the legal power to complain. Under such a state of things it is consoling to reflect that there is still liberty for white people to lift up their voice, and it is noble and hopeful to think that such a voice as that of Mrs. Stowe has been lifted up for the sake of the slave, for the sake of the slaveholder, for the sake of her native country, for the sake of religion, and for the sake of the world."

A London paper, quoting an American journal, says the American Bible Society has appointed Rev. Dr. Prime, of New York, and of the *Christian Observer*, a delegate to the British and Foreign Bible Society, in London. If this is meant as a joke, it is certainly a very bad one, and in the worst possible taste. If true, something will be heard of it. This reverend gentleman and "*Christian*" editor stands before a portion at least of the British public charged with having stigmatized Mrs. Stowe's book as "unchristian"—with having blown the coals of strife, in the matter of the very equivocal Dr. Parker,—with having suppressed facts, in order to compromise the Christian character and honorable reputation of Mrs. Stowe, and her brother the Rev. H. W. Beecher,—with having misrepresented and traduced Christian brethren who opposed the infamous Fugitive-Slave Law,—and with having *adapted* Christianity to the requirements of slavery, and the interests of slaveholders and man-hunters.

These are counts in the indictment against the delegate of the American Bible Society. If this person, who is thus charged with having dishonored the Bible and violated the spirit of Christianity, has really been delegated, then either a studied outrage has been offered to British Christians and the supporters of the B. & F. B. S.; or there is an ignorance and moral obtuseness, regarding British Christianity and the British estimate of Revelation, on the part of the delegating body, which is perfectly incredible.

The proceedings at the annual meeting of the B. F. B. S. are of a very grave and somewhat stiff and formal character. But let it become known that the delegate is really chargeable with the serious offenses indicated above, and then there will be no small stir in Exeter Hall. The delegate will find himself a criminal at the bar.

GENERAL NEWS.

TERRIBLE RAILROAD CRIME.

The country has been so frequently shocked of late by a succession of murders and massacres in our public conveyances, that it seemed impossible to anticipate a horror which should stand out distinct from all the rest. But such an event occurred on the New Haven railroad on Friday morning last. The express train for Boston, which left this city at 8 o'clock A.M. on the 6th of May, contained among other precious lives, a large number of the distinguished physicians of New England, just returning home from the National Medical Convention. Every thing went well until they reached Norwalk, about 45 miles from New York, where the track crosses the river by a draw-bridge, the draw of which had just been opened to allow the passage of the steamboat Pacific, on her daily trip to this city. The bridge-tender had given the required signal, by lowering a red ball which was the sign of safety for the locomotive; but this was disregarded by the engineer, who dashed on at full speed until he had driven too near to stop the train, when he suddenly beheld the inevitable danger, blew a blast of the whistle, and then leaped from the engine and let it drive into the river, with such force that it struck the opposite pier, a distance of sixty feet. The tender pitched itself on the engine, and the baggage car on the tender against the pier opposite; the smoking car and two passenger cars were plunged into the river, and the third car was broken in the middle, and half of it left standing on the bridge. By this recklessness, from 45 to 50 persons were killed so instantaneously that the coroner's inquest did not deem it necessary to inquire whether they were crushed or drowned. A number more were more or less injured, most of them severely but not fatally. Such a calamity, of course, produced a deep sensation through the land.

The verdict of the coroner's jury on the deceased was admirably drawn up, and gave a clear statement of the facts with a just estimate of the blame chargeable upon the several parties concerned. The defective arrangements in regard to the signal ball are explained in detail. When the train going east stops at Norwalk, the headway afterwards attained in going 1026 feet is not so great as to render the train uncontrollable. But when, as in case of the Express train, no stop is made at Norwalk, the repeated interruptions of the sight of the ball are unfavorable. The ball, if in place, or its absence if the draw is open, is perceivable on issuing from the deep cut, 3336 feet from the bridge; after 300 feet it is obscured 100 feet, in view 300 feet, obscured 100, visible 400, obscured 1000, visible 50, and then obscured till within 564 feet of the draw. It is said, though not by the jury, that the curve which caused all this evil was preferred to a straight course, for the sake of saving $1000 in the expense of construction. The rules of the directors do not require the engineer to pause or slacken his speed at this point, but only to use great care. The engineer was at his post, the conductor was unoccupied, the absence of the ball was distinctly visible, but neither of them noticed it. The train was running around the curve at the rate of not less than 20 miles, some said 30. The draw is required to be very frequently opened, and it is understood that the rights of navigation to a free course are primary and paramount. The conductor must have known that the train was running at a dangerous rate in an exposed place. It is the duty of the directors to have a man on the track with a signal in case of the express train, which does not stop at Norwalk.

The President of the road is Robert Schuyler, Esq., of this city; the other directors are Morris Ketchum, Jonathan Sturges, Anson G. Phelps, Elihu Townsend, Henry J. Sanford, W. P. Burrall, W. W. Boardman, and John E. Thayer.

Our limits do not admit the recital of the many thrilling incidents connected with the disaster. All the bodies found have been identified, 46 in number, but it is feared some bodies were carried out by the tide. Rev. Dr. Oncken, the Baptist apostle in Germany, who was expected to give much interest to the anniversaries here and at Albany, was severely injured. Rev. Mr. Barr, of Ohio, the agent of Antioch College, was killed. Among the physicians killed were Dr. Pierson of Salem, Smith and Gray of Springfield, W. C. Dwight (a nephew of President Dwight) of Moscow, Bartlett of Concord, French of Manchester, Beach of Bridgeport, Welch of Hartford, &c.

The true legislative remedy is to afford additional facilities for the recovery of exemplary damages in all cases of injury by railroads, as in the care of common carriers, and to extend the law so as to place injuries by killing on the same footing with other injuries, the damages to be recoverable by the heirs or relatives. This pecuniary remedy ought to be the main reliance, and can be made effective.

From California.—The steamship El Dorado arrived on Sunday from Aspinwall, with California news to April 9. The steamer of the 16th from San Francisco would bring a large amount of gold and passengers. The rivers are again in flood, and both Sacramento and Marysville are once more overflowed. A trading company to Japan has been formed, which designs to send three clipper ships to be at Japan about the time of the U. S. squadron. The establishment of a weekly mail from the Atlantic coast to California is welcomed there as "not a day too soon." The seamen of the ship Meteor, which carried the passengers of the steamer Independence to San Francisco, have sued for a share of the charter money. Capt. Sampson, of the Independence, has been arrested for manslaughter. The California papers charge the guilt of the loss of the Independence upon the proprietors of the Vanderbilt line, for continuing the use of a boat they knew was unseaworthy. Says a correspondent of the *Pacific*:

"When I first read the account given by Capt. Sampson, I said to myself, what business had he in *there*, to be in the way of the shore currents? The island of Margarita is an immense barren mountain standing, some distance off the coast of Lower California, and sheltering Magdalena Bay. Its lower end is surrounded by dangerous shoals and reefs, and in the bays between it and the shore strong currents and eddies are frequently setting in or out, as the tides and winds vary. Now the plain route to San Francisco from Cape St. Lucas lies out in the broad Pacific Ocean, which is certainly wide enough to allow a captain to give that island a wide berth. Was Capt. Sampson ignorant of his real position? Let us see.

"The day after I read Capt. Sampson's statement, I was in company with an intelligent shipmaster, who has been long on this coast, and has actually commanded a steamer of about the same class as the Independence. He said he knew the very spot, had seen those same breakers, and but for his vigilance and knowledge of the coast, was exposed to the danger of being similarly wrecked. Said he, 'Those weak, feeble boats, originally built for rivers and shoal waters, can make no headway in the open sea outside, against the strong northwest winds that prevail on this coast, and the only mode by which they can get up the coast at all is by crawling along close to the shore, in still water.' This plan exacts a most incessant and wearisome vigilance on the part of the captain and crew, who often sleep as much as possible during the day, that they may keep a bright look-out at night. Steamers of the stronger class, built for ocean navigation, and the only kind that ought ever to be put to this route, are able to lay their course boldly out to sea, in both winds and waves."

Sacrifice of Human Life.—Within the last few days, besides several minor disasters on the sea coast, we have recorded the loss of 125 lives by the wreck and burning of the steamer Independence, on the Pacific coast; 15 by the collision on the Central and Southern (Mich.) Railroad, and 175 by the burning of the Ocean Wave, on Lake Ontario. To this must be added scores of persons maimed or disfigured for life.—*Jour. of Com.*

The Caloric Engine.—Mr. Ericsson, finding that, in order to obtain a patent for his invention in France, a caloric engine must be in actual operation in that country before the 20th of next month, has arranged with the proprietors of the *Evening Post* to take for the purpose the engine constructed for that paper, which is the only one that can be got ready in season. It will accordingly be sent out by the steamer Humboldt, which leaves us for Havre the present week.

Mrs.

Editors' Table.

DISCOVERIES AMONG THE RUINS OF NINEVEH AND BABYLON, WITH TRAVELS IN ARMENIA, KURDISTAN, AND THE DESERT; being the result of a second expedition undertaken for the Trustees of the British Museum. By Austen H. Layard, M. P., author of "Nineveh and its Remains." With maps, plans, and illustrations. New York: G. P. Putnam & Co., 10 Park Place, 1853.

Mr. Layard's present work has less the charm of novelty than the former one, which first disclosed to the English-reading public the marvelous results of his excavations at Nineveh; but it displays, not less than that, the power of vivid description, the agreeable humor, and the truthfulness which make its author one of the most pleasing and instructive writers of travels. As a contribution to science, both general and biblical, the work before us is of far greater value than its predecessor; inasmuch as it gives authentic results, where the former could offer only uncertain conjecture, and as it seems to complete the collection of materials out of which future study shall build the whole history of the Assyrian monarchy.

The tunnels dug in the mound of *Koyunjik*, which covers the palace of Sennacherib, have made new disclosures concerning the civil and military history of that monarch's reign. On one series of bas reliefs, is represented the process of erecting the palaces. The transportation of the bulls is minutely depicted—the workmen with their tools, the rollers and planks and ropes, and the engineers giving directions, one by gestures and another through a speaking-trumpet, while the king sits in state to watch the progress of the work.

Another scene is the siege of a foreign city. The Assyrian army is in battle array before the city. The citizens in the garb and attitude of captives, and with a strikingly Jewish physiognomy, are led by the *Rab-shakeh* into the presence of the monarch. Sennacherib is represented in a full-length portrait, seated on his throne of judgment, holding arrows in his hand. His countenance expresses all the haughtiness and pride which is ascribed to him in the books of Kings and Isaiah. Above the head of the king is the inscription:

"Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish. I give permission for its slaughter."

At the more ancient mound of Nimrûd, a day's journey down the Tigris from Mosul, Mr. Layard opened the lofty and mysterious pyramid at one corner of the mound, sometimes supposed to be the tomb of Sardanapalus. The reader follows him in his successive experiments until he finally reaches, in the center of the huge mound, the vault, which had been occupied by the royal corpse, and finds that the grave has long ago been rifled.

Continuing the excavations in other parts of the Nimrûd mound, entrance of a new chamber. "The walls were of plain sun-dried brick, and there were no remains of sculptured slabs, but in the earth and rubbish which had filled it, were discovered some of the most interesting relics obtained from the ruins of Assyria." Two "plain copper vessels or caldrons" were "filled with curious relics," bronze bolls, with iron tongues, ornaments of horse and chariot furniture in ivory, mother-of-pearl, and bronze. Other "caldrons" like the first two were filled with plates and dishes of bronze, curiously carved, fragments of armor, and culinary implements; in other parts of the room were weapons, with an iron pickax, a double-handled saw, a lens of crystal, and part of an ivory scepter, in strange and bewildering confusion. In one corner of the same chamber, buried in the same base earth with all the rest, stood *a royal throne and footstool*, recognized as such, at once, from their resemblance to the "throne of judgment" on which Sennacherib sat before the gate of Lachish. The throne of king Solomon was of ivory overlaid with gold." That of the Assyrian monarch was of wood overlaid with bronze. The wood has rotted away and left the bronze castings, of human figures, and griffins, and sphinxes, in fragments.

What strange purpose must this chamber have had, to have gathered within it these heterogeneous objects? Col. Rawlinson thinks it was a kitchen (!), Mr. Layard, more probably, that it was a repository for the royal arms and sacrificial vessels.

Another discovery less interesting to describe, but of far more importance in a scientific view, was made by Mr. Layard at Koyunjik. In excavating the palace of Sennacherib, he came upon the office of records, or the place of the archives of the empire. From the multitudes of baked tiles, there discovered, thickly covered with cuneatic writing, we may doubtless expect ere long a full and authentic history of the Assyrian empire, founded on original state *papers*.

Since Mr. Layard's first publication, great progress has been made in the study of the Assyrian inscriptions. The difficult problem to read unknown inscriptions, in an unknown character, and an unknown language, has been solved, and philological science has achieved a task, to which the labor of Young and Champollion was like the lesson of a schoolboy. We have not space enough to follow Mr. Layard, even in his brief account of the results of interpretation. The most interesting contribution thus made to biblical science, is the account of the campaign of Sennacherib against the Egyptians and Jews, of which full versions have been made both by Dr. Hincks and Col. Rawlinson.

The friends of the American missionaries owe much to Mr. Layard for the free and generous expressions of his good will and esteem towards them and toward their enterprise. Shame, that a defense of such men, and of such a work, should have been rendered necessary! The aspersions of traveling adventurers, and the imputations of sectarian jealousy, are answered in the half dozen pages which Mr. Layard devotes to this subject, far more effectually and gracefully than by anything which could have been said by the missionaries themselves, or by their professed advocates. We may find room at some time to copy what Mr. Layard says of the Protestant movement in Turkey.

The American edition is issued simultaneously with the English, and is, in every respect, equal to it. We know that Mr. Layard has privately expressed his satisfaction at the generous treatment which he received from Putnam & Co., with regard to the publication of his first work. It is to be hoped that that instance of honorable dealing will not be unrewarded.

YUSEF; or, The Journey of the Frangi. A Crusade in the East. By J. Ross Browne. New York: Harper & Brothers.

This is one of the books of the season. It exhibits beyond all other books the amusing and ludicrous mode of traveling in the East. Of course it will not supersede Dr. Robinson's volumes as a standard book, nor will it be accepted as adding much to our knowledge of sacred and classical geography. But whosoever is meditating the now customary tour through Egypt, Syria and Turkey, will better understand himself if before setting out he enriches himself with the experiences of that unmistakable American, Mr. J. Ross Browne. Those too who without leaving home desire to know exactly what it is to travel, will find their knowledge on that point more accurate and vivid, if they join to the study of graver and statelier books the reading of this lighter and livelier treatise. The illustrations are, some of them, admirable.

Our readers will be interested in the author's testimony to the character of the American missionaries in Syria. We give, with some abridgement, what he says on this point, premising that the American missionaries at *Damascus*, whom he names, are connected not with the American Board of Commissioners but with the organization of the Associate Reformed Church.

"I had the pleasure of becoming acquainted, during my sojourn in Damascus, with several of the American missionaries; and I feel that it would be ungrateful to omit a passing tribute to their kindness of heart, unpretending piety, and noble exertions in the dissemination of Christianity among the Arabs. Prejudiced, in some degree, against the missionaries as a class—partly from having paid but little attention to the subject, and partly because I had seen some very bad specimens in other countries—yet I had never doubted the high and praiseworthy aim of the system; and it was a source of genuine gratification to find that there are a great many more sincere people in the world than I had supposed in my younger days.

* * * *

"One of the most memorable and delightful evenings of my whole pilgrimage was spent in the church of Rev. Dr. Smith, of Beirut. There, for the first time in my life, I heard the Christian religion expounded in the land of its origin. Attracted, as I was strolling by the door of the humble little church, by the chaste and classic eloquence of the preacher, with whom I was entirely unacquainted, I stepped in and took my seat; and I may safely say, that never had I listened to a more delightful or instructive discourse. Among the congregation was a large number of intelligent-looking Arabs, in their native costume; and the profound attention with which they listened to the teachings of their pastor, and the strict decorum and good-breeding evinced in their manner struck me as the most impressive instance of progress in a land of darkness and ignorance towards a better state of things that I had ever witnessed. Who can estimate the good that each one of these Arabs may, by his influence and example, do for his fellow-men, even in his own day and generation.

"Damascus has always been noted as the stronghold of Islamism; and the inhabitants have ever been distinguished for their bigotry and intolerance. Until very recently, Christian pilgrims were not only subject to insults in passing through the streets, but frequently assaulted and maltreated without provocation. A great improvement has become perceptible in this respect within a few years past. Missionaries from every civilized nation are now permitted to preach, and educate the native children, without molestation; and although the result of their labors is not so encouraging as in other portions of Syria where there is less intolerance, yet there is every reason to believe that the great cause of civilization is taking root, and that a few years more will develop a growth equal to the most sanguine anticipations of those who are interested in it.

"Mr. Burnet, who has been in Damascus only six or seven years, now preaches to a respectable congregation of Arabs in their own tongue. Dr. Shepherd, Mr. Lansing and others, are making rapid progress in the education of the Arab children; and when the system which they have adopted is thoroughly in operation, there can be no question as to its beneficial results.

"To each and all of these gentlemen I am indebted for much valuable information in regard to the social condition of the Syrians; and I shall always remember with unfeigned pleasure the delightful and profitable hours which I was so fortunate as to spend in their society."

THE DOCTRINAL DIFFERENCES WHICH HAVE AGITATED AND DIVIDED THE PRESBYTERIAN CHURCH: or Old and New Theology. By James Wood, D.D. Enlarged edition. Philadelphia: Presbyterian Board of Publication.

We cannot read a book of this description without profound disgust. If Dr. James Wood's inability to understand and appreciate the theology of Dr. Beman, or even that of the Westminster Divines, is simply moral, and not natural, it is an excellent instance to show that, in respect to helplessness and complete dependence for relief, the difference between natural and moral inability may sometimes be of very little consequence. If any body, other than an Old-school Presbyterian, should undertake to show from this book what it is which the Old Theology Presbyterians hold—what views they receive in regard to the character of God and the elementary and eternal principles of justice, he would probably make out quite as bad a case against the Old Theology as Dr. Wood here makes out against the New Theology.

The present "enlarged edition" is issued by the "Presbyterian Board of Publication," as a sufficient reply to the recent work of Dr. Judd, which has been published by the Synod of New York and New Jersey. Had we leisure for some strictures on the three chapters which constitute the enlargement, we should like to show that though the book is "enlarged," the author and those whom he represents, are as much "straitened in their own bowels" as before; and that they still need the iteration of the precept, "*Be ye also enlarged.*"

SPIRITUAL LIFE IN CHRIST.

[Concluded from last week.]

In the center of all spiritual life in our hearts or the world, stands the cross of Christ. On the broad kingdom of the atonement the resplendent river of spiritual life and salvation runs. Those men who have been regenerated, and luminously crowned with the gifts of the Holy Spirit, have been the very men who have most magnified the faith and atonement of Christ, even as Paul, who was lost in its wondrous abyss. The Holy Spirit himself exhibits Christ and his atonement as his very mode of operating upon the human heart. Said our Redeemer, "When he is come (that is the Spirit), he will convince the world of sin, of righteousness, and of judgment. He shall glorify *me*, for he shall receive of mine, and shall shew it unto you." He shall take the great truth of Christ's love and suffering atonement for human sin, and break sinful hearts with it. He shall draw to One in whom is entire forgiveness of sins, until the death-bound soul revives and lives. In this inspired assurance of reconciliation with God in Christ, a quenchless hope springs up in the sinner's soul, whereby he may scale the pure summits of heaven, and in which the noblest energies of his being may freely play. Not left to grovel in human imperfection, nor to worm and wind his way up the everlasting hills in a brief life-time, in his own hopeless strength, he feels underneath him the lifting arm of God's grace, wherewith he is raised easily to those inaccessible heights. It would have been well if the great poet of Germany had seen that "the confessions of a beautiful soul" contained more true spiritual wisdom than all the rest of the earthy spiritualism of his writings.

"Even for this" (to cleanse us from sin) "did He become like us, since otherwise we could have had no part in him. But how shall we obtain a share in this priceless benefit? 'By faith,' the Scripture says. And what is faith? To consider the account of an event as true:—what help can this afford me? I must be enabled to appropriate this effect to myself. This appropriating faith must be a state of mind peculiar, and to the natural man unknown. 'Now, gracious Father, grant me faith.' So I prayed once, in the deepest heaviness of heart. I was now in the condition in which we seldom are, but in which we are required to be, if God is to regard our prayers. O that I could but paint what I felt then! A sudden force drew my soul to the cross where Jesus once expired; it was a sudden force, such as leads our soul to an absent loved one: an approximation which, perhaps, is far more real and true than we imagine. So did my soul approach the Son of Man who died upon the cross; and that instant did I know what faith was."*

And thus faith in Christ is ever accompanied by the forceful energy of the Spirit to change the natural heart. Thus the Spirit glorifies Christ by showing that through him comes all spiritual pardon, peace, holiness and salvation. Regeneration, therefore, comes under the atonement of Christ as the effect under the cause.

Because Christ died for sinners, sinners are born again through the Holy Spirit; and it would seem in the Scriptures as if the Holy Spirit was especially sent forth by and from Christ, so that Christ is the spiritual source of spiritual regeneration and sanctification to the human soul. Now, if any man come not to Christ in faith, will he not, with mournful certainty, remain unregenerate and dead in sins? Will he know the quickening sensation of spiritual life? Will a pulse of his soul beat with it? He may move like an automaton imitation of a living Christian, but will there be any more of spiritual life in him than in a corpse?—for he has not drunk at the spring of life *in Christ*, nor been touched by the finger of Him who alone raises from the deep death in sin. And must not Christians, if they live spiritually at all, live continually in Christ? Have not they lived in Christ who have been truly Christians? Did not the apostles live in Christ, in continual union and communion with him? Did not the first Christians draw their life, heart and spirit, immediately from the heart of Christ? Was not Christ as exhaustless "riches of glory" unto them, even "Christ in them the hope of glory"? Did not Melancthon, Fenelon, Rutherford, Leighton, Owen, Baxter, Edwards, Brainard, Page, Taylor, Payson, Cornelius, Bela Edwards, Mary Lyon, Christians of illustrious *life*, in every age and position, live in a known and distinguished manner in Christ, giving him all the merit, relying wholly for hope, pardon, on him, interpenetrated by his spirit, drawing their daily nourishment from him, and continually praying for a closer union with him? And was not this, their spiritual life in Christ, an *eternal* principle? When we walk out into the fresh natural forest, and sit down at the edge of a living spring, and ponder its clear depths, and watch the bubbling water ever springing from the depths to the surfaces, we know that there is a perpetual source below in the very invisible bosom of the earth, and this is a type of the waters which our Lord gives, "springing up into *everlasting* life, their source the hidden bosom of God. When those living Christians whom we have named, died, then the spring was only cleared of its stains of sin, its rotting boughs of old depravity, its choking sounds of remorse, doubt and fear, and made clear and splendid, its waters springing up in the eternal sunshine and pure air of heaven. Those Christians had verily that spiritual life on earth which now lives in eternity, not another life, but the *same*. Because the spring of that spiritual life was *divine*, therefore, although His waters came up through the earth, in heaven the earth is cleared away, and the everlasting deeps are seen. May I inquire, has the reader ever drunk a soul-restoring draught of those living waters by faith. Or is he "hewing out," with wearying, shattering, hopeless, destroying toil, "cisterns" which, though quarried from the earth's purest pentelican, though carved with Phidian art, are yet but "broken cisterns that can hold no water," and whose little earthly contents soon running dry, they become splendid tombs.

J. M. H.

Salem.

The Church Roll.

A western correspondent of the *Watchman and Reflector* gives the following account of the practice prevailing in the church of which he is pastor:—

It is a very common rule that if members are absent two meetings in succession, unless known to be sick, infirm, or being out of the bounds of the church, they are marked "absent" on the church roll, and a member who is absent two monthly meetings in succession (except as aforesaid), and does not appear and give satisfactory reasons at the next meeting, or in the intervening Sabbaths, shall be visited by a committee, and cited to appear before the church."

This rule works well practically, and often brings to the knowledge of the pastor, deacons, and other members, instances of sickness, and other disabilities that excite sympathy and claim attention. The church consists of about one hundred and fifty-five members, scattered over a farming settlement of about eighty square miles, but this rule practically keeps the members acquainted personally with each other. The church meetings are held on the first Saturday in each month, and well attended. Previous to the annual meeting in January, a committee take the roll book and investigate the character and standing of each member, and make a specific report to the church. All who have been absent from any cause, living within ten or twelve miles, are visited by those who are about on business, whether in California, or the United States, are written to, and inquiry made of their attachment to Christ and his cause, and their manner of life.

AN OLD PASTOR.

"It was a Thing Not Fit for God to see."

So read a little one. What was it? My heart answered, O, how many such things there are." Your head, your heart, your tongue. But every other day, was a thing not fit for God to see. You got him to saw your wood for a shilling less than the regular price, because he was so poor, and could find so little work, that he was glad of the job at the smallest pay. You had no pity for him in his misfortune, and even took advantage of his necessity. You would have blushed for it, had a brother man been witness to your unworthy chaffering for a few cents which rightly belonged to the needy laborer. God saw it. His generous eye beheld it.

When you, prosperous business man, gave that large bundle of work to the sickly, care-worn, and broken-hearted widow, and told her that you could not *afford* to give any more than eight cents for the shirts, and seven for the overalls, because so many wanted employment that you thought you might get them done for even less—was that a thing for a humiliating-spirited God to behold? You would be ashamed of it, if there were not so many others who do the like to keep you in countenance. I heard the poor needle-woman say, that when she did so much for so little money, she felt that you were unjust. Her heart went up to God against you.—*Am. Messenger.*

From the California Christian Advocate.

During the lovefeast held in the Seamen's Bethel, yesterday P.M. a venerable looking old man arose, and said that he had been a sea-faring person for sixty-four years, having gone to sea with his father at the age of seven years. The first day he went aboard, his father said to him, "My son, remember your God." His mother also said to him, "My son, if sinners entice thee, consent thou not." His uncle, also, said to him, "George, whenever you are tempted to do wrong, or get into trouble, repeat the Lord's prayer." These short sayings were so impressed on his heart, that they became great life-regulating principles. At the age of seventeen years, he was put in command of a vessel, and for six years, was employed in the Newfoundland fisheries, where Sabbath desecration was notorious. The Saturday P.M. preceding his first Sabbath in command, he had his fiddle and books brought in, and the decks scrubbed. The Sabbath was remembered, and kept holy.

The following week complaint was made to the owners against him, for waste of time.

When called to account, he replied, that he would not command the vessel, unless he was allowed to keep the Sabbath, and that, if he did not return with as many fish, in six days out of every week, as the other vessels did in seven, he would give it up.

We need hardly add, what has proved true in thousands of similar instances, he was successful. He said further, that as commander of ships for fifty-seven years, he had never lost a man, nor a mast, and had never made but one small average in all this time. He would have his prayers, and keep his Sabbaths, and thus enjoyed the protection and blessing of the God of the seas. Other interesting items of his experience might be noted, but these may suffice to illustrate the importance, even in this world, of adopting right principles in youth, and of adhering to them through life.

WILLIAM TAYLOR.

SAN FRANCISCO, CAL., March 7, 1853.

Effects of Drainage on the Temperature of the Soil.

All the rain that falls upon our fields must either be carried away by natural or artificial drainage, or, having thoroughly saturated the soil on which it falls, be left upon the surface to be carried off by evaporation. Now, every gallon of water thus carried off by evaporation requires as much heat as would raise five and a half gallons from the freezing to the boiling-point. Without going to extreme cases, the great effects of the heat thus lost upon vegetation cannot fail to be striking, and I have frequently found the soil of a field well drained higher in temperature from 10 to 15 degrees than that of another field which had not been drained, though in every other respect the soils were similar. I have observed the effects of this on the growing crop, and I have seen not only a much inferior crop on the undrained field, but that crop harvested fully three weeks after the other; and owing to this circumstance and the setting in of unsettled weather, I have seen that crop deteriorated fully 10 per cent in value.—*B. Simpson, in Journal Royal Agricultural Society.*

In addition to the above arguments in favor of under-draining, says Professor Mapes, the lengthened season of growth may be fairly taken into account. A field in the latitude of New York, thoroughly under-drained, is rendered thereby nearly as early as one in Philadelphia left in its natural state, so far as under-drains are concerned. We find corn crops on such fields ripen much earlier; and turnips and other late crops planted on thoroughly under-drained soils are not so soon arrested in their growth by winter frosts. In addition to this, we assert, without the fear of contradiction, that one third less manure of an organic kind will answer the purposes of a well under-drained acre, better than of one not so treated.—*Plow, Loom, and Anvil.*

---

* Goethe's Wilhelm Meister.

IMPROVEMENT.—It is recorded of Cicero, that writing to his friend Atticus on the qualities of slaves, he said:—"Don't get your slaves from Britian; they are so stupid you cannot teach them anything!" This is not very complimentary to the ancestors of the two chief nations of the present time—but it shows how vastly races of men may be improved by time and culture. May it not also be used as a reply to those who defend the slavery of the negro, on the ground of his inferiority to his white masters? If the ancestors of these very masters were once accounted *too stupid to be slaves*, may not a thousand years of growth and Christian education place the negro of the present day on as proud an intellectual eminence as that to which the race which now oppresses him has attained? Who can deny the possibility?

BEAUTIFUL ILLUSTRATION.—There is one unique curiosity at the village of Etretat. At low tide you may see scores of women bearing large sacks of clothes from the town to the edge of the sea. There they dig pools among the smooth and rounded pebbles, and wash until the tide returns "in salt water?" you ask with wonder. No, in water as fresh as our New England rills. Water flowing from the steep lime hills under a deep mass of pebbly shore. The wavelets sometimes dash the salt foam over the brims of these temporary fountains, but the pure stream soon drives it back, and the fresh, sparkling, fluid crystal flows on. Thus thought I, do the waters of holy pools, does the life of Christ in the heart,—the well of water spring up within us,—drive back the wave of worldly evil that often for a time dashes over into the fountain. It tastes for a moment of the world's great flood, but is wholesome and sweet anon.—*Sailor's Magazine.*

ELEMENTS OF THE ART OF RHETORIC.

ADAPTED FOR USE IN COLLEGES AND ACADEMIES, and also for Private Study. By Henry S. Day, Professor of Rhetoric in Western Reserve College, Ohio.

Published by
A. S. BARNES & CO.,
51 John-street, New York.

"The title of this work appropriately describes its character. It is a clear and systematic exhibition of the elements of the Art of Rhetoric. It is such a work as those acquainted with Professor Day's previous contributions to the study of Rhetoric and Elocution, would expect from him: thorough, philosophic, exact; covering all the ground of its subject, yet not departing from the limits by which the subject is bounded; beginning with the fundamental principle, and from it logically developing the whole system. * * * The prominent characteristics of his work are, the general exactness of his definitions, the clear limitation of his subject, the philosophic development of it, the large share of attention which he gives to Invention as a branch of Rhetoric, and his Analysis of Style.

"The first of these" (Invention) "is treated at great length; and this, as already intimated, constitutes one of the most striking and valuable features of the work. It is remarkable, that in most of our treatises on Rhetoric, this has been almost entirely overlooked. And yet, on reflection, it must appear that it is a constituent and indispensable part of Rhetoric. * * * The discussion is masterly, instructive, valuable; full of suggestion to those who have allowed themselves to overlook this branch of rhetorical art, and highly interesting to those who have already learned to give it a proper degree of attention."—*Biblioteca Sacra.* 229-4t.

VALUABLE THEOLOGICAL BOOKS.

KITTO'S DAILY BIBLE ILLUSTRATIONS. 7 vols. $7. Charnock on the Attributes, 2 vols 8vo. $3.
The Course of Faith, by John Angell James. 75 cents.
Memoirs of James and Robert Haldane, 8vo. $2.
Hengstenberg on Revelations, 2 vols. 8vo. $3 50.
Daily Communings; or 365 Scottish Sermons. $3.
D'Aubigne's History—Vol. V, in various styles.
Charity and its Fruits, by Jonathan Edwards. $1.
Evidences of Christianity—a Series of Lectures delivered before the University of Virginia, 8vo. $2 50.
Family Worship, by 180 Scottish Clergymen. $3.
Poole's Annotations on the Bible, folio, 3 vols, half calf $12.
Brown on Discourses and Sayings of Christ. 3 vols. $6.
Do. on the Epistles. 2 vols. $4.
Anderson's Annals of English Bible. $1 75.
Blunt's Coincidences and Paley's Horæ Paulinæ. $2.
Bridges on the Christian Ministry. $1 50.
Do. do. Proverbs. $2.
Butler's Complete Works. $1 50.
Life and Times of John Calvin, by Henry, 2 vols. $3.
Works of Richard Cecil, 3 vols. $3.
Chalmers' Select Works. 4 vols. $6.
Do. Sermons and Discourses, 2 vols. $3.
Do. Lectures on Romans. $1 40.
Chalmers' Lectures on Daniel. $1.
Davies' Sermons, 3 vols. $2.
Dick's Lectures on Theology. $2 50.
Do. Acts. $1 50.
The English Puritt, 8vo. $1 50.
Hallman's Exposition of Romans. $2 50.
Hetherington's History of Church of Scotland. $1 50.
Hill's Lectures on Divinity, 8vo. $2.
Horne's Introduction to the Study of the Bible. $3 50.
Do. Commentary on the Psalms. $1 40.
Jacobus's Notes on the Gospels.
Jay's Morning and Evening Exercises, 2 vols. $1 50.
Lesburn's Soldier of the Cross. 12mo. $1.
Leitch's Elementary Theology. 12mo. $1 50.
M'Carlie on the Divine Government. $2.
M'Cheyne's Life, Sermons and Works. 2 vols. $3.
M'White's Life and Times of St. Augustine. $2 50.
Morrell's History of Modern Philosophy, 8vo. $2.
The Works of John Newton, 8vo. $2.
Pascal's Provincial Letters, 12mo. $1.
Rutherford's Letters, 8vo. $1 50.
Jeremy Taylor's Sermons, 8vo. $1 50.
The Theological Sketch-Book, 2 vols. $3.
Published by ROBERT CARTER & BROTHERS,
285 Broadway.
231-3t

VOL. V, NOW READY.

THE HISTORY OF THE REFORMATION, in the Sixteenth Century. By J. H. Merle D'Aubigne, D.D. Vol. V—THE REPRESENTATIVE CRISIS.

PRICES.

The Fifth Volume,	12mo, half cloth,	50 cts.
" "	12mo, full cloth,	63 "
" "	12mo, fine edition,	75 "
" "	8vo, paper cover,	38 "

Also now ready, new editions of the earlier volumes.

The Five Volumes,	12mo, uniform in cloth,	$2 50
" "	12mo, fine cl., in cloth paper,	3 50
" "	in one, 8vo, cloth,	1 99

Just published by ROBERT CARTER & BROTHERS,
285 Broadway, New York.
231-3t

CHEAP BOOKS.

GREAT REDUCTION.—THE SUCCESSFUL MERCHANT: Sketches of the Life of Mr. Samuel Budget. By William A. M. Thomas, A.M. 12mo, pp. 348. This remarkable book, published first in this country by the subscribers, is now reduced from 60 to 38 cents.
THE WILLIS BLACKSMITH. By James Everett. 16mo, pp. 248. Price reduced from 45 to 34 cents.
WATSON'S LIFE OF WESLEY. 12mo, pp. 328. Price reduced from 60 to 38 cents.
PILGRIM'S PROGRESS. 18mo, pp. 478. Price reduced from 60 to 38 cents.
NATIONAL MAGAZINE. Illustrated. Only $2 per annum. We think it the best and cheapest of the monthly publications."—*Christian Witness, Boston.*

"In the elegance of its typography and wood cuts, it surpasses all the other magazines, and the reading matter is of a high order."—*Cumming's Evening Bulletin, Philadelphia.*

Published by
CARLTON & PHILLIPS,
200 Mulberry-street, New York.

And can be obtained at 57 John-street, New York; of Swormstedt & Poe, Cincinnati, Ohio; J. P. Magee, Boston; W. M. Doughty, Chicago, Ill., and from most of the bookstores in city and country.
231-2t

TWO GREAT PROTESTANT NOVELS.

BEATRICE: A TRUE PICTURE OF ROMANISM. Price 37 50 cents in paper; 75 cents in cloth.
RUTH CHURCHILL: A TRUE PICTURE OF PUSEYISM. Price, in paper, 25 cents; in cloth, 50 cents.
For sale, wholesale and retail, by
SHEPARD & DU BOIS & CO., 152 Fulton-street.
231-2t

HELP TO BIBLE READERS.

THE MINE EXPLORED; Or, HELP TO THE READING OF THE BIBLE. By Benja min Elliott Nicholls, of Cambridge (England), and prepared for the "Society for promoting Christian Knowledge." 1 vol. 12mo, numerous maps. Price 75 cents.

The title of this work is not a misnomer. It is a treasure-house of practicality, and to the lovers of God's Word, one of the most practical helps to its clear understanding ever presented to the public.

To every Sabbath school teacher it will be found an invaluable aid.

All Sabbath-school teachers, and all private Christians, who wish to read the Scriptures with an understanding heart, should procure it and use it without delay.

It would be a most excellent deed done if some benevolent man would purchase a copy for each pastor in the Sabbath-school in the bounds of the church, and present it to him.

The light of the world is in the Bible, and this book will help to bring it out to the clearer perception of the race."—*Congregationalist.*

"The teachers of Bible-classes and in Sabbath-schools, and students of the sacred oracles generally, will welcome the appearance of this book. It is a condensed running commentary, or rather a popular exposition, of such of the text of the Scriptures as requires a word of explanation for the general student and reader. * * * The author has evidently labored, and to the value of the book as one of reference, what is its convenient size and price adapt it to a wide circulation. * * * Such an exploration of the 'Mine' as has long been needed."—*Watchman and Reflector.*

"To readers who wish for help in searching the Scriptures—and who does not?—we cordially commend this valuable volume. To Sunday-school teachers particularly it will prove invaluable. It deserves and will have a large circulation."—*Zion's Herald.*

"Originally prepared for the London Society for Promoting Knowledge, it has been revised, and is now put within the reach of all. It will be a great help to every teacher."—*New York Observer.*

"We know of no book that contains so much information on this subject in so little space. Its contents are well analyzed, and so arranged as to be used with the greatest possible expedition and convenience."—*Chronicle (Baptist).*

"A volume full of interest to those who study the Word."—*Sun.*

"It is valuable for its lucid arrangement."—*Tribune.*

"It possesses great value for all who either teach or study the Bible for themselves."—*Intelligencer.*

"A very convenient and useful manual for Bible readers. A work of great value to the teacher and the scholar."—*New York Commercial.*

"A great deal of learning is crowded into the volume. It is a work which will shed great light on 'the Word,' and help the reader to a better appreciation of its divine beauties and truths."—*Evangelist.*

Just published by the AMERICAN SUNDAY-SCHOOL UNION, and for sale at 147 Nassau-street, New York. 230-2t

---

CONSOLATION.

Second Edition.

CONSOLATION; in Discourses on Select Topics, addressed to the Suffering People of God. By James W. Alexander, D.D. 1 vol. 8vo. $2.

"It will carry consolation to many houses and hearts, and make the author a blessing to those who may never hear the sound of his voice."—*N. Y. Observer.*

"They are marked with that vigor of thought and happy simplicity of language which characterize the pulpit labors of the learned and excellent divine, and abound with the most appropriate reflections for such as are experiencing the trials of Christian life."—*N. Y. Daily Times.*

"These discourses are worthy of the name and reputation of the author, full of the marrow of Christian truth, and clothed in forms of expression marked by unimpeachable purity, simplicity and elegance."—*Observer.*

"A good book for the suffering, and for the family library."—*Christian Observer, Philadelphia.*

"The language, the sentiment and the spirit, all unite in producing a rare book of consolation for the afflicted. It can be safely recommended to the bereaved, the tried and the doubting."—*Christian Chronicle, Philadelphia.*

CHARLES SCRIBNER,
145 Nassau-street, New York.

CLASSICAL AND ENGLISH

BOARDING-SCHOOL, STAMFORD, CONN.—R. E. RUF, M.A., PRINCIPAL.—This institution is located in the village of Stamford, thirty-six miles from New York, by the N. and N. H. Railroad.

The next Term will commence on MONDAY, May 2d, and continue five months.

A personal interview may be had with the Principal, at the office of the *Christian Parlor Magazine*, 116 Nassau-street, April 6th and 20th, from 9 to 10 A.M., and 3 to 4 P.M.; or he will call April 5th, 6th, 20th, 21st and 30th, on those who will leave their address at the same place, or at 129 Broadway at which places circulars with further information may be obtained.

Stamford, March 29th, 1853. 230-f

ROBERT CARTER & BROTHERS'

NEW PUBLICATIONS:—

1. CHARNOCK ON THE ATTRIBUTES. With a Memoir by Dr. Symington. 2 vols. 8vo. $3.
2. KITTO'S DAILY BIBLE ILLUSTRATIONS. Vol. VII—The Life and Death of our Lord. $1.
3. THE YOUNG WOMAN'S FRIEND. By John Angell James. 16mo. 75 cents.
4. A STRANGER HERE. By Rev. Horatius Bonar. 16mo. 75 cents.
5. HISTORIC DOUBTS RELATIVE TO NAPOLEON BONAPARTE, and Historic Certainties regarding the early History of America. 16mo. 50 cents.
6. THE GOSPEL GLASS; or, a Call from Heaven to Sinners and Saints. By Lewis Stuckley. 12mo. 75 cents.
7. MEMOIRS OF MRS. HARRIET N'ZWELL COOKE. By Mrs. L. H. Sigourney. 16mo. 75 cents.
8. CHRISTIAN TITLES. By S. H. Tyng, D.D. 16mo. 75c.
9. THE MARTYRS, HEROES AND BARDS OF THE SCOTTISH COVENANT. By George Gilfillan. Illustrated. 16mo. 60 cents.
10. STARTLING QUESTIONS. By Rev. J. C. Ryle. 16mo. 75 cents.
11. WARDLAW ON MIRACLES. 12mo. 75 cents.
12. MEMOIR OF REV. W. A. B. JOHNSON, Missionary to Africa. With an Introduction by Rev. Dr. Tyng 12mo. $1.
13. LETTERS AND DIARIES OF PHILIP SAPPHIR. 30c.
14. CLARA STANLY; or, A Summer Among the Hills. 50c.
15. AN ORPHAN TALE. By Rev. George B. Fisk. 18mo. 25 cents.
16. D'AUBIGNE'S HISTORY OF THE REFORMATION.

Volume V, 12mo, half cloth,		80 cents.
" " full cloth,		60 "
" " fine edition,		75 "
" " 8vo, paper covers,		38 "
New edition of the five volumes,		$2 50 "
New fine edition "	"	3 50 "
New edition, complete in 1 vol.,		1 50 "

ROBERT CARTER & BROTHERS,
285 Broadway.
231-3t

CLERGYMEN'S REGISTER.

CLERGYMEN visiting the city at the approaching anniversaries, are requested to call at the Bookstore of E. FRENCH, No. 12 BIBLE HOUSE, ASTOR-PLACE, and register their names.
230-3t*

ORANGE FEMALE SEMINARY.

THE SUMMER QUARTER will commence on WEDNESDAY, the 11th of May. Inquiries will be answered by letter or by circular.
O. F. ADAMS.
Orange, N. J., April, 1853. 230-4t

"CURRENTE CALAMO."

IMPORTANT TO TEACHERS AND HEADS OF FAMILIES.—In Press, and will be published, a new and original SYSTEM OF WRITING,
By W. S. MACLAURIN. Complete in twelve parts. Price $1 50 for the set.
Published by
CHARLES B. NORTON,
71 Chambers-street.
231-2t*

ADAMS'

HOSIERY AND UNDER-GARMENT MANUFACTORY,
No. 59 CANAL-STREET.

Opposite the Metropolitan Hotel and Niblo's Garden.

The reader is respectfully informed that at the above establishment will always be found a select and extensive assortment of

UNDER-GARMENTS, HOSIERY, &c.,

many styles of which are manufactured on the premises, or imported direct. Those requiring articles in this line will do well to call and examine the assortment, which will be freely exhibited, and sold at very reasonable prices.
227-1y UNION ADAMS.

EAMES, COOK & BEAVAN,

MANUFACTURERS AND DEALERS IN PAPER HANGINGS, BORDERINGS, DECORATIONS AND WINDOW SHADES, are now offering for sale to the trade, or at retail, a very large variety of styles and patterns, many of them entirely new. Orders solicited at 94 and 96 SCHERMERHORN-STREET, near City Hall, Brooklyn. 227-13t

---

NEW INSTRUMENT OF MUSIC.

GOODMAN & BALDWIN, New Haven, Conn., have lately obtained a new instrument of music, intermediate between and superseding the smaller class of organs. Two *Banks or Sets of Keys*—Stops, Swells, Coupler and Sub-Bass—are most happily combined in this instrument. Its power and sweetness will make it admirable for churches. Price, without Sub-Bass, $600. A sample may be seen at Mason & Law's, 23 Park Row, New York. All wishing to purchase Patent Melodeons will be manufactured. Liberal discounts to the trade. 217-26t

---

HATS AND CAPS.

FOR Spring and Summer Fashions, made of the best materials, and under our own supervision. Persons wishing a good article really worth the money, will find it to their advantage to call at RAFFERTY & LEASK'S, corner of Pearl and Chatham-streets, and 57 Chatham, opposite Chambers street. 227-1y

---

THE PAVILION FAMILY SCHOOL,

HARTFORD, CONN., (Rev. I. BIRD and J. BIRD, Principals.) will close its present session on MARCH 30, and re-open on the 5th of MAY. In this school are taught all the common branches of education, including Music, Drawing, and the modern languages.

The location of the school is particularly eligible, it being retired from public business and from the public street, and sufficiently near to the city to enjoy its privileges. The residence is tastefully built, surrounded by trees and shrubbery, and by many acres of land belonging to the establishment, and the entire view of the Connecticut, and the distant landscape beyond it. Special attention is paid to the health and manners of the pupils, and to the cultivation of their moral and religious principles. Boys between the ages of 5 and 14 are preferred. Circulars may be had at the office of the Tribune or the Principals, or at the office of Rev. W. A. Hallock, Sec. Am. Tract Soc., New York.

REFERENCES.

Rev. Dr. Hawes, Hon. T. S. Williams, Geo. Beach, Esq., Dr. Pitch, Prof. H. Silliman, Rev. Dr. Stone, Prof. C. Elton, Rev. W. A. Hallock, M. O. Roberts, Esq., R. Bigelow, Es